

GENERAL SURVEY  
*of the*  
NEEDS *and* ACTIVITIES  
*of the*  
EPISCOPAL CHURCH  
1919

*Spalding*

**UNCORRECTED  
ADVANCE PROOFS**



GENERAL SURVEY

*of the*

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*of the*

EPISCOPAL CHURCH

1919

NATION-WIDE CAMPAIGN

124 East 28th Street,  
NEW YORK CITY



# FOREWORD

**H**UMANITY faces the task of building anew its House of Life. This is what we mean when we speak of the Reconstruction.

Leadership adequate to the world's need can be exercised only by men and women of Christian character, trained for Christian Service.

The responsibility for this undertaking challenges the entire body of those who "confess and call themselves Christians." The Protestant Episcopal Church has a share proportionate to her numbers and resources. But more than that, she has her special contribution of her own principles and methods.

There is a certain body of truth "as this Church hath received the same," and there are working methods dependent thereon, that are our own, to have and to hold, and also to give and contribute, for the glory of God and for the welfare of Mankind.

Expressed in three words, this our contribution may be stated as the Harmony, Proportion, and Balance of the two sides of Christian Truth and Life, which elsewhere are held separately, and in antagonism.

Underlying Protestant Christianity is the principle of Christian Freedom. Underlying Catholic Christianity is the principle of Christian Unity. Both are true and necessary. The Church of Christ must be Free: the Church of Christ must be One.

Using both watchwords in her official terminology, but holding the popular misinterpretation of neither, **THE PROTESTANT EPISCOPAL CHURCH MAINTAINS THE PROTESTANT PRINCIPLE OF LIBERTY IN HARMONY WITH THE CATHOLIC PRINCIPLE OF UNITY.**

In the Reconstruction, the task is to order human affairs so that Liberty and Unity may be harmonized in the sphere of Government, Religion, Industry, Education—in the thought and practice of the whole Social Order. Since material facts are the embodiment of spiritual principles, the question is at heart a religious one, and the solution in the field of religion is the key to the whole problem.

We must answer this challenge of the world's need, must make our contribution of Christian Leadership, through men and women developed in Christian character and trained for Christian service **ACCORDING TO THE STANDARDS WHICH GOD HAS GIVEN US TO UPHOLD.**

# HOME FIELD

THE problem confronting the Church in the United States today is the problem of right interpretation.

In the Declaration of Independence, the State declares that everyone born into the world has three inalienable rights:

## LIFE—LIBERTY—HAPPINESS

It is the duty of her citizens to interpret to the world the exact meaning of these three words.

In the United States we find five distinct groups needing the guidance of the Church in order that these inalienable rights of man may by them be rightly, discreetly, and soberly interpreted to their neighbors afar off as well as near at hand.

1. There is the group which we call the Indian. His inherited wrongs must be made right; his best tendencies must be developed. His race must be taught the white man's virtues, in order to counteract the injected poison of the white man's vices. If the Church does not fully do her part in this work, the Indian's contribution to our national life will be a depressing and noxious one.

2. There is the Negro. Brought to America against his will, freed, but not free, because still ignorant of the meaning of true freedom; thrillingly alive, but for the most part still interpreting life in terms of meat and drink; happy, but largely interpreting happiness in terms of his senses; he is at the crossroads in the life of the Nation, and unless the Church goes with him in the way, the Nation's task of interpretation will be hopelessly confused and imperilled.

3. There is our belated Immigrant. The first of a long line of pilgrims to our national shrine; who came to our shores two centuries ago, but whose children have not yet "arrived," because they have been shut up in the Hill Country of Appalachia; and though brave, and fine-spirited, and tender-hearted, yet need the Church to help them make those intellectual and spiritual contributions to the everyday interpretation of national ideals, which by nature and inheritance they are capable of rendering.

4. There is the man who has not yet learned our speech; or, learning, has met only with exploitation, superciliousness, and illy-concealed contempt. He and we need the broad and sympathetic touch of the Christ, if the Nation is to depend on him to proclaim wisely and truly what are the inalienable rights of men. This is a task that should press heavily on the conscience and heart of the Church.

5. There is the practical Pagan who lives without God. His interpretation of inalienable rights is Godless, is worthless. He dwells in country-side and city street, in cot, in tenement, in mansion. The Church must find him and stir him to repentance, faith, and obedience, or the American Republic will become a mere political experiment, instead of a Promised Land.

# The Indians of the United States

## The Man and the Church Found Here

NOT including Alaska there are in the United States over 336,000 Indians who are scattered in almost every state of the Union from Oklahoma with 119,100 to Delaware with only 5. The largest number are gathered in Oklahoma, Arizona, South Dakota, New Mexico, California, and Minnesota; most of them live on reservations as wards of the government. Each tribe has its own language and customs.

Less than forty per cent. of them are Christians, and more than half of these are members of the Roman Church. About 40,000 are wholly unprovided with Church facilities of any kind.

260,200 Indians can neither read nor write English.

Most of the religious activities have been directed at the male Indian while the women and children have been totally neglected, so far as religious training and instructions go.

Part of this is due to the paternalistic attitude of the government, which has robbed the Indian of all tendency to initiative and energy, while providing him with what is too often the most meagre living and sustenance.

It has made it unnecessary for him to think for himself.

The high admixture of white blood in the Indian has not increased his energy, although it is claimed that it has his fecundity.

The dreadful mortality among the Indian tribes has been stopped to a certain extent by the attention on the part of the government to sanitation and personal hygiene, with instruction along those lines.

Notwithstanding all that the Indian has suffered at the hands of the white man, when we went to war as a nation, these same Indians contributed more than \$10,000,000 in money toward the Liberty Loans, and also over five thousand of the young braves, one-third of them by voluntary enlistment.

They are ready to become loyal and intelligent citizens if we but give them half a chance.

*The Problem* To heal the bodies of these people from inherited or imported diseases, largely preventable, and thus increase the native vigor of the stock.

To enlighten their understanding, by placing near their reservations, schools which will cooperate with the government schools, and supplement the moral and religious training which these schools are limited in imparting to their pupils.

To train the girls and women in the proper economy of a household, and the boys and men in a wise and profitable husbanding of the land. Most of the Indian tribes are inheritors of land, and the problem is to teach them how to become good farmers and stockmen.

To encourage the promising children of both sexes to a realization of their vocations as teachers, nurses, mechanics, physicians, and religious leaders; and when so trained to help them to find places in their own tribes where they can exercise their vocations for the good of their tribesmen as well as their own economic advantage.

By example and precept to prove to the Indian the moral power of the Christian home, thus creating a desire to obey the laws of the state regarding marriage, and the further desire to assume the responsibilities as well as the privileges of full American citizenship. Less than one-half of the Indians in the United States have been made citizens of the United States.

To foster and stimulate the spiritual apprehension of the Indian so that his belief in a Great Spirit can become the knowledge of God as his Father and the Lord Jesus Christ his Savior and Friend.

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Gradually and scientifically to render our medical, educational, social and religious approaches through a trained native leadership, thus developing initiative, and a proper reaction from government paternalism.

*What  
we have*

The Board of Missions in 1919 appropriated for work among the Indians in the United States (exclusive of Alaska) the sum of \$67,803. The cost of carrying on this work in fifteen different states is met by the individual efforts of the various Bishops who, through these personal appeals, secure only enough money to barely carry on the work in the following places:

Hospital work among the Navajos in Arizona and New Mexico.

Evangelical and educational work among the Ojibways in Duluth (Minn.), the Oneidas in Fond du Lac (Wis.), the Shoshones, Bannocks and Arapahoes in Idaho; the Sioux in Minnesota; the Winnebagoes in Nebraska; the Indians of Standing Rock, Fort Berthold, Turtle Mountain and Fort Totten Reservations in North Dakota; the Karok Indians of Sacramento (Cal.), and the Utes in Utah.

Evangelical work among the Indians of the Pyramid Lake Reservation in Nevada, and among the Indians at Whirlwind, Chilocco and Cheyenne, Oklahoma.

Evangelical, educational and hospital work among the Sioux in South Dakota, and among the Arapahoes and Shoshones in Wyoming.

Work was carried on for a number of years among the Seminoles of Southern Florida in the Everglades. Since the death of the missionary, no one has taken his place; therefore there is no appropriation for this work at present from the Board.

*What  
we need*

Resident preachers and teachers who can speak the Indian dialects.

Manual training schools and leaders.

Nurses and physicians who will educate the old and young in proper social hygiene and in hospital and by district visitations show the present and permanent value of preventive medical attention.

Women workers who can teach the Indian girls and women how to make the home life a nursery for truly Christian American ideals.

Enlarged school facilities where schools are already established.

Greater provision for providing the Indian youth with a higher education than the established Indian Schools at present afford, most of which never pass the requirements of the tenth grade.

A system of religious instruction for the children and adults, which will present the truths of life to them in terms of their experience, yet with a proper regard for their mental development, giving to all tribes what has been projected for the Dakotas in the "Niobrara Course."

# The Negro

The Man Who Was Brought to America Against His Own Will

## General Features

THE Negroes compose more than one-tenth of the population of the United States, or nearly eleven million people. One-fifth of this number is estimated to be settled north of Mason and Dixon's line. The greater number of these better class Negroes have been drawn north by "the laudable desire to better their material, political or social conditions;" but North or South, there are stirrings and impulses in the currents of their lives which need the immediate and most prayerful consideration and attention of both black and white, in order that these people may be saved to their better selves, and their proper place in the American Commonwealth.

The following statement of the number of colored communicants in each State when contrasted with the Negro population for such State, ought to plead eloquently for some very aggressive Church work among the colored people of our country:

States	Negro Population	Negro Commun- icants	States	Negro Population	Negro Commun- icants
New York.....	134,191	4,431	Tennessee.....	473,088	290
Pennsylvania.....	193,919	2,752	California.....	21,645	262
Virginia.....	671,096	2,386	Arkansas.....	442,891	258
North Carolina.....	697,843	1,962	Colorado.....	11,453	202
Dist. of Columbia.....	94,446	1,912	Alabama.....	908,282	192
Maryland.....	232,250	1,461	Minnesota.....	7,084	158
New Jersey.....	89,700	1,456	Mississippi.....	1,009,487	149
Massachusetts.....	38,055	1,420	Rhode Island.....	9,529	141
Florida.....	308,669	1,286	Kansas.....	54,030	136
Ohio.....	111,452	1,268	Texas.....	690,049	120
South Carolina.....	835,843	1,228	Nebraska.....	7,689	115
Illinois.....	109,049	1,081	Louisiana.....	713,874	112
Georgia.....	1,176,987	927	Indiana.....	60,320	105
Missouri.....	157,452	621	Oklahoma.....	137,612	72
Michigan.....	17,115	564	West Virginia.....	64,173	71
Kentucky.....	256,656	435	Delaware.....	31,181	50
Connecticut.....	15,174	424	Iowa.....	14,973	44

### *The Problem*

In the North the problem facing the Church is the problem of working in industrial communities for a public sentiment which will see that in the rearrangements of social conditions made necessary by great influxes of crude, careless, uncouth men and women from the black belts of the South, these people are afforded "decent housing conditions, opportunities for clean recreation and amusement, and opportunities to worship God and be guided in the way of life."

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In the South, where the Negroes form from ten to fifty per cent of the population three outstanding needs confront us:

1. The need of a greatly increased ministry which shall be prepared to teach from the pulpit as well as preach. The real problem is to get this very emotional and much-preached-to race "to sing praises to the Lord with understanding."
2. The need for a well organized educational movement among the States which shall aim to stir the farming communities to provide better living and housing conditions, which in many places have not been changed since the days when the black man was freed from slavery.
3. The need for greater co-operation with the State in its effort to educate the negroes along lines which will make them useful members of rural, agricultural and industrial communities. This, it is felt, can best be done by placing emphasis on industrial and secondary education rather than on primary schools.

*What  
we need*

The Church in the South after the war of '61 had to struggle through lean days, and it was not possible for her to furnish for the freedom of that generation adequate pastoral oversight. The religious life of the black man has, however, not been entirely neglected, by her, and today statistics show that in the entire United States we have 136 colored clergy ministering to nearly 30,000 communicants in 260 congregations.

With a view to co-ordinating and strengthening this educational work of the Church for the negroes of the South, the American Church Institute for Negroes was organized in 1907. It has concerned itself chiefly with the management and development of our educational work, and with providing means for carrying it on. The Institute is incorporated and has under its supervision nine very promising institutions.

In 1919 the Board of Missions appropriated, and gave through "specials" towards the support of these institutions, \$64,760.39.

On a separate page in the survey the present work of these institutions will be told and their needs listed.

In addition to the appropriations made to the American Church Institute for Negroes, the Board of Missions annually appropriates to 4 Districts and 21 Dioceses \$62,011, and the Woman's Auxiliary for United Offering Workers among the negroes \$5,360, all of which is used by the Bishops in partial support of evangelical, hospital and orphanage work, both North and South.

In the year 1918, two negro priests, the Reverend Edward Thomas Denby and the Reverend Henry Beard Delany, D.D., were made Suffragan Bishops to the Bishops of Arkansas and North Carolina respectively. This venture is hopeful, and the policies of these Negro leaders should be enthusiastically supported by the Church at large, as part of the obligation resting on the whole Church to properly deal with "one of America's most valuable undeveloped assets," the black citizen of the Republic.

Province No. 1.	Congregations, 6;	colored clergy, 5;	colored communicants, 1,985.
Province No. 2.	Congregations, 24;	colored clergy, 20;	colored communicants, 5,887.
Province No. 3.	Congregations, 70;	colored clergy, 39;	colored communicants, 8,632.
Province No. 4.	Congregations, 119;	colored clergy, 50;	colored communicants, 6,581.
Province No. 5.	Congregations, 15;	colored clergy, 11;	colored communicants, 3,018.
Province No. 6.	Congregations, 6;	colored clergy, 3;	colored communicants, 579.
Province No. 7.	Congregations, 18;	colored clergy, 6;	colored communicants, 1,207.
Province No. 8.	Congregations, 2;	colored clergy, 2;	colored communicants, 262.

# American Church Institute for Negroes

## General Features

THE American Church Institute for Negroes was organized by the Board of Missions and began work February, 1906. It was given responsibility for the educational work conducted under the auspices of the Church among the Negroes.

The purpose of the Institute was to give unity to the work and to make clear to the Church the great need of extension and of thorough organization.

It was intended to come to the relief of every Southern Diocese by developing in each at least one Industrial High School for the Christian training of teachers and leaders of the Negro race.

### Aims

The Institute embraces two main objectives: First, to enter into official relations with the schools to supervise and co-ordinate the work of efficient administration and thorough teaching; Second, to make known the necessity not only to the Church, but to Christian civilization, of providing the money necessary to carry out this plan upon a scale worthy of the Church.

Through lack of the necessary funds, it has been unable to realize its aims in full measure. Its service to the schools has resulted in creating higher standards of Negro education and better administration both in the schools affiliated with the Institute and in other Negro schools stimulated to higher ideals.

*What we have* In the schools with which it is affiliated, about 2500 Negro boys and girls have been enrolled each year during the past three years.

During the thirteen years since the Institute was organized, it has established official connection with the following schools in Southern States:

St. Augustine's School, Raleigh, N. C.  
St. Paul's School, Lawrenceville, Va.  
Bishop Payne Divinity School, Petersburg, Va.  
Fort Valley School, Fort Valley, Ga.  
St. Athanasius School, Brunswick, Ga.  
St. Mark's School, Birmingham, Ala.  
St. Mary's School, Columbia, S. C.  
Vicksburg School, Vicksburg, Miss.  
Hoffman—St. Mary's School, Keeling, Tenn.

*Proposals* The Negro population of the Southern States represents one-eleventh of the total population of the United States.

The Negro population of the entire country is one-ninth of our total population.

The Bureau of Education of the National Government has repeatedly declared its chief source of supply of properly trained Negro teachers for the Public Schools is from the Industrial High Schools of the Christian Churches.

Four times as many teachers as are now available are needed.

In the interest of Christian civilization it is most expedient that the Church take this matter seriously and provide the American Church Institute for Negroes with funds necessary to execute its plans.

*What we need* The Bureau of Education of the National Government has said that to enable the Episcopal Church to assume her full share in the training of Christian teachers and leaders of the Negro race, we ought to spend about \$500,000 per year for the development and maintenance of our Industrial and High Schools for Negroes in the Southern States.

The budget which the American Church Institute for Negroes is placing before the Church, has been compiled after a careful study of the needs of the schools with which it is affiliated.

It includes an estimate of \$50,000 a year, or a total of \$150,000 for the next three years, to enable it to establish connection with, and render assistance to several other worthy schools for Negroes with which it has not hitherto been connected.

It is hoped the Church will arrange to change the location of the schools hitherto known as St. Mary's School, Columbia, S. C., and the Vicksburg Industrial School at Vicksburg, Miss.

St. Augustine's School, Raleigh, N. C.  
PLANT

Total needs  
for each

New Undertakings		
Girls Dormitory	\$35,000	
Domestic Science Building	50,000	
Nurses Fire-proof Dormitory	40,000	
Laboratory	15,000	
Four Teachers' Houses (\$2,500 each)	10,000	
Model Farm Buildings	10,000	\$160,000

Remodeling—Hospital Building	\$10,000
Inside Equipment	40,000

Total for New Plant	\$210,000
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MAINTENANCE

Number New Workers—15		
Men		
Salaries for Three Year Period	\$27,000	
Other Maintenance Expenses for Three Year Period	\$114,400	
To inaugurate the development of a Collegiate Course to suitably prepare for the Divinity School and for the Higher Medical Law School fo Negroes	50,000	

Total Needs for Three Years (to cover proposed expansion and improvements)	\$191,400
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Cost of Running Present Plant, not Provided For For Three Year Period	\$135,000
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Total for Operating Expense for Three Year Period	\$276,400
Total for Plant for Three Year Period	210,000

GRAND TOTAL (For Three Year Period)	\$453,000
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St. Paul's Normal and Industrial School, Lawrenceville, Va.  
PLANT

New Undertakings		
Boys' Trades Building	\$50,000	
Girls' Dormitory	35,000	
Girls' Industrial Building	30,000	
Academic Building and Auditorium	50,000	
Practice School Building	15,000	
Boys' Dormitory	35,000	
Horse and Dairy Barns	15,000	
Hospital	10,500	
Additional Steam Main	10,000	\$250,000

Remodeling—Razing Old Buildings and Improvement of Grounds Equipment	\$20,000
	50,000

Total for Plant	\$320,000
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## MAINTENANCE

Number New Workers—15

Men—10

Women—5

Salaries of New Workers

For Three Year Period.....\$54,000

Other Maintenance Expense for Three Year Period.....105,000

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Needs for Three Years (to Cover Proposed Expansion and Improvements).....\$159,000

Cost of Running Present Plant, not Provided for—For Three Year Period.....\$150,000

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Total for Operating Expense for Three Year Period.....\$209,000

Total for Plant for Three Year Period.....\$320,000

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GRAND TOTAL for Three Year Period.....\$529,000

Bishop Payne Divinity School, Petersburg, Virginia.

## PLANT

New Undertakings

Students' Dormitory with Dean's Office, Matron's Room, etc.....\$50,000

Gymnasium with Baths.....5,000

Additional Land.....3,000

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Remodeling

Repairs to Present.....\$3,000

Buildings and New Heating Plant, Paving and Improvements to Grounds.....2,000 5,000

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Equipment.....\$5,000

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Total for Plant.....\$68,000

## MAINTENANCE

Salaries (of old workers with increase) for Three Year Period.....\$33,000

Other Maintenance Expense for Three Year Period.....\$21,996

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Needs for Three Years (to cover proposed Expansion and Improvements).....\$54,996

Cost of Running Present Plant for Three Year Period.....\$42,000

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Total for Operating Expense for Three Year Period.....\$96,996

Total for Plant for Three Year Period.....\$68,000

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GRAND TOTAL for Three Year Period.....\$164,996

Fort Valley High and Industrial School, Fort Valley, Georgia

## PLANT

New Undertakings

Academic Building.....\$37,000

Two Dormitories for Boys.....45,000

Library and Assembly Room.....18,000

Chapel.....12,000

Hospital.....10,000

Four Teachers' Cottages (\$300 each).....12,000

Heating Plant, Baths and Fire Protection.....20,000

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Commissary.....	2,000
Boys' Industrial Building.....	7,500
Girls' Industrial Building.....	7,500
Horse and Cow Barns and Dairy Building.....	4,500
Sewage Disposal and Septic Tank.....	2,500
Diningroom, Kitchen and Storeroom.....	8,000
	<b>\$186,000</b>
Remodeling	
Two Girls' Dormitories.....	10,000
Fences, Roads, Drains, etc.....	2,250
	<b>\$12,250</b>
Inside Equipment.....	<b>\$28,850</b>
Total for New Plant.....	<b>\$227,100</b>
MAINTENANCE	
Number New Workers—15	
Men—10	
Women—5	
Salaries for Three Year Period.....	\$27,000
Other Maintenance Expense for Three Year Period.....	\$39,372
Total Needs for Three Years to Cover Proposed Expansion and Improvements.....	\$66,372
Cost of Running Present Plant, not Provided for Above for Three Year Period.....	45,000
Total for Operating Expense for Three Year Period.....	\$111,372
Total for Plant.....	<b>\$227,100</b>
GRAND TOTAL.....	<b>\$338,472</b>

St. Athanasius School, Brunswick, Georgia  
PLANT

New Undertakings	
One Large School Building for General Use.....	\$27,000
Remodeling	
Academic and Teachers' Houses .....	10,000
Inside Equipment.....	5,000
Total for New Plant.....	<b>\$42,000</b>
MAINTENANCE	
Number New Workers—8	
Men—4	
Women—4	
Salaries (new workers) for Three Year Period.....	\$16,800
Other Maintenance Expense for Three Year Period.....	9,744
Total Needs for Three Years (To Cover Proposed Expansion and Improvements).....	\$26,544
Cost of Running Present Plant, not Provided for Above for Three Year Period.....	30,000
Total for Operating Expense for Three Year Period.....	\$56,544
Total for Plant.....	<b>42,000</b>
GRAND TOTAL for Three Year Period.....	<b>\$98,544</b>

New School at Mound Bayou, Miss.

PLANT

New Undertakings

Purchase of Land (100 acres).....	\$5,000
Academic Building.....	10,000
Industrial School Building.....	10,000
Dormitory for Girls.....	7,500
Dormitory for Boys.....	7,500
Dining Room, Kitchen and Storeroom.....	7,500
Principal's House.....	2,500
	\$50,000

Inside Equipment.....	\$7,000
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Total for New Plant.....	\$57,000
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MAINTENANCE

Number New Workers—6
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Men—3
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Women—3
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Salaries (of new workers) for Three Year Period.....	\$15,000
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Other Maintenance Expense for Three Year Period.....	\$10,200
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Total Needs for Three Years (To Cover Proposed Expansion and Improvements).....	\$25,200
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Total for Plant for Three Year Period.....	57,000
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GRAND TOTAL for Three Year Period.....	\$82,200
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Hoffman—St. Mary's Industrial School, Keeling, Tenn.

PLANT

New Undertakings

Chapel.....	\$10,000
To Buy Present First Class Brick Building, now Rented.....	4,000
To Finish Present Building.....	3,500
Building for Social Center Work.....	5,500
Domestic Science Building with Dormitory, Kitchen and School Building Combined.....	\$15,000
	\$38,000

Inside Equipment.....	\$8,000
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Total for New Plant.....	\$46,000
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MAINTENANCE

Number New Workers—2
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Men—1
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Women—1
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Salaries (of new workers) for Three Year Period.....	\$4,500
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Other Maintenance Expense for Three Year Period.....	7,920
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Total Maintenance for Three Year Period (To Cover Proposed Expansion and Improvements).....	\$12,420
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Cost of Running Present Plant, not Provided for Above for Three Year Period.....	\$6,734
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Total for Operating Expense for Three Year Period.....	\$19,154
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Total for Plant for Three Year Period.....	46,000
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GRAND TOTAL for Three Year Period.....	\$65,154
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St. Mark's School, Birmingham, Ala.

**PLANT**

New Undertaking—Nurse Training and Industrial Building.....	\$15,000
Remodeling—Present School Buildings.....	5,000
Inside Equipment.....	5,000

Total for New Plant..... \$25,000

**MAINTENANCE**

Number New Workers—2	
Man—1	
Woman—1	
Salaries (new workers) for Three Year Period.....	\$5,400
Other Maintenance Expense for Three Year Period.....	9,360
Total Needs for Three Years (To Cover Proposed Expansion and Improvements).....	\$14,760
Cost of Running Present Plant not Provided for Above for Three Year Period.....	13,500
Total for Operating Expense for Three Year Period.....	\$28,260
Total for Plant for Three Year Period.....	25,000
GRAND TOTAL for Three Year Period.....	\$53,260

New School near Columbia, S. C.

**PLANT**

New Undertakings	
Purchase of 100 Acres of Land.....	\$5,000
Academic Building.....	10,000
Industrial School Building.....	10,000
Dormitory for Girls.....	7,500
Dormitory for Boys.....	7,500
Dining Room, Kitchen and Storeroom.....	7,500
Principal's House.....	2,500
Inside Equipment.....	\$7,000
Total for New Plant.....	\$57,000

**MAINTENANCE**

Number New Workers—6	
Men—3	
Women—3	
Salaries (new workers) for Three Year Period.....	\$15,000
Other Maintenance Expense for Three Year Period.....	10,200
Total Needs for Three Years (To Cover Proposed Expansion and Improvements).....	\$25,200
Total for Plant for Three Year Period.....	\$57,000
GRAND TOTAL for Three Year Period.....	\$82,200

# Summary

## ADMINISTRATION EXPENSES

	Total for three years
Salaries of Director, two Field Agents, Secretary, Office and Traveling Expenses for Three Year Period.....	\$75,000

## EXPENSES OF SCHOOLS

St. Augustine's School, Raleigh, N. C.....	536,000
St. Paul's Normal and Industrial School, Lawrenceville, Va.....	529,000
Bishop Payne Divinity School, Petersburg, Va.....	164,996
Fort Valley High and Industrial School, Fort Valley, Ga.....	338,472
St. Athanasius School, Brunswick, Ga.....	98,544
New School at Mound Bayou, Miss.....	82,200
Hoffman—St. Mary's Industrial School, Keeling, Tenn.....	65,154
St. Mark's School, Birmingham, Ala.....	53,260
New School near Columbia, S. C.....	82,200
Estimated sum necessary to assist in the development and maintenance of the Church High and Industrial Schools for Negroes, which have asked for affiliation and assistance from the Institute for Three Year Period.....	150,000
Total Needs for Three Year Period.....	\$2,174,826

# The Dwellers in Appalachia

Pioneers in the Great European Exodus to America

## General Features

A MOUNTAINOUS region twice as large as New England, extending a thousand miles in length through parts of West Virginia, Virginia, North Carolina, Tennessee, Kentucky, and forging out into Georgia, South Carolina and Alabama. This area is largely peopled by the descendants of Scotch Presbyterians who crossed the ocean to seek homes where their personal religious and industrial liberties would not be interfered with.

Many of these people landed at Philadelphia because Penn's Colony was more tolerant than New England. They pushed their way up the Cumberland Valley into Maryland, then up the Valley of the Shenandoah, and the narrow valleys of Southwestern Virginia. Then they pressed beyond the Blue Ridge into North Carolina and East Tennessee, gradually taking possession of the great region of the Southern Appalachians.

As Bishop Burleson well puts it: "Most of them broke through the barrier of the mountains and founded new commonwealths in Kentucky and Tennessee. But some stopped in the mountains. A horse died, a cart broke down, a young couple could not leave the little grave of their only child; fatigue, illness, the lure of the mountains; scattered dwellings were reared among the great hills, and a few hundreds, progenitors of many thousands, began a course of life which was to continue unchanged for generations."

Their number is estimated to be over 3,000,000. Perhaps one-sixth of them belong to the Methodist faith and another sixth to the Baptist, both memberships being of the strictly Calvanistic forms of worship. Two-thirds of them are almost churchless.

*The problem*

To bring the isolated and poor communities of this region into touch with the best results of twentieth century civilization, enabling them to develop proper housing conditions; and to organize themselves into thrifty communities, with good roads and excellent farm production, sanitation, recreation and opportunities for marketing, and joined together by community conferences having in mind the general welfare of the entire group.

To enrich their warped religious experiences with the *whole* Gospel message as this Church has received it.

To create among dwellers in the valley a "social conscience," and a sense of fellowship and mutual interdependence for the common good.

Placing women workers in good homes on the mountainsides from which they can work in groups among the lonely and isolated mountaineers who still find it practically impossible to keep in touch with Church services or any other phase of community life.

To develop the industrial schools to a point where they can serve efficiently the needs of the communities where they are situated; and to develop, from the ranks of the children, leaders who will be willing to dedicate their lives to the widening of the mental, religious and social visions of their kinsfolk and acquaintances.

To equip adequately the hospitals; and establish firmly the Associate Mission Houses which serve as centers for a friendly religious influence and true Christian neighborliness.

A policy of encouraging the people to cooperate with the state in building up an adequate school system, which will ground their children, not merely in the arts and sciences, but in the motives, ideals, hopes and aims of religion.

Of a kindred nature with this is the Church's work in the Ozark Mountains, Diocese of Arkansas. We have a number of hill country preaching stations under the care of the Suffragan Bishop; and at Winslow, Arkansas, we have the Helen Dunlop Memorial School for Mountain Girls.

At Asheville, North Carolina, we have now a dozen or more churches and chapels, each of which is the center of outlying work, including eighteen schools and three hospitals.

We have in the Valle Crucis Industrial School in Walanga County, N. C., the best developed school for the needs of the dwellers of Appalachia; the electric plant at the school furnishes light and power for the school and for the whole neighborhood.

The Women's Auxiliary has furnished a hall called "Auxiliary Hall" for this school which has a capacity for 150 pupils and contains in addition class rooms and dining room with the kitchen.

Auchmuty Hall is a similar hall that has laundries, offices, library and prayer room. The School has a large farm that makes it practically self-supporting and an apple orchard. All the modern appliances and helps for up-to-date farming are in use and scientific farming is taught both in practice and in theory.

In addition to this farm, we have the Appalachian Industrial School at Penland, Mitchell County, N. C. This has a farm of 140 acres and a capacity for 75 pupils. Patterson School, at Legerwood, Caldwell County, N. C., has a farm of 1300 acres. The old house on the grounds can accommodate only forty pupils but with a new building the farm could easily maintain 200 pupils. With proper equipment for the shop, the farm would soon be self-sustaining.

At Arden, we have a similar institution, Christ's School.

In West Virginia we have accomplished a great work among both miners and mountaineers, having, at Moundsville what is perhaps the most extensive and best-equipped single Mission in the Southern Appalachians.

There are two large hospitals and training schools in the district, from which 3000 visits in the surrounding neighborhood were made in one year by five district nurses.

At Hansford we have a Home for Orphans, the Sheltering Arms Hospital and the Training School for Nurses.

At Charlestown we have the Sarah Sprague Upham Memorial House and Industrial Hall.

At Blue Ridge there is St. Andrews School.

In Tennessee we have a dozen or more centers of work, the most effective of which is the group of Missions surrounding the University of the South at Sewanee. The students of the Seminary have for years carried this on, while the industrial and day schools of the Sisters of St. Mary and the Order of the Holy Cross do much for the children.

In Sewanee there is St. Mary's-on-the-Mountain Industrial School for Mountain Girls and the Hodgson Emerald Memorial Hospital.

At Monterey we have St. Raphael's Institute, and at St. Andrew's P. O., St. Andrew's Industrial School for Mountain Boys.

In Kentucky heroic work is being done for the mountaineers. Our priest at Beattyville has no less than 20 outlying stations under his care. In all, some 30 missions are spreading education, and inculcating righteousness where before was only ignorance and superstition, apathy and decay.

In Virginia, the Archdeacon with a somewhat large band of workers, cares for 28 churches and chapels with their dependent missions, 40 or more in number, embracing schools, hospitals, dispensaries, clothing bureaus and other helpful agencies, in places suggestively known as Ragged Mountain, Simmons Gap, Shifflet's Hollow, and Lost Mountain.

The last Statistics give for the following states:

West Virginia

3 Schools  
6 Teachers  
234 Pupils  
3 Stations

Kentucky (Lexington)

3 Schools  
17 Teachers  
287 Pupils  
3 Stations  
30 Parishes and Missions

Tennessee

5 Schools  
12 Teachers  
154 Pupils  
19 Stations

Arkansas

Helen Dunlop School  
Asheville  
87 Parishes and Missions  
23 Workers  
36 Clergy  
24 Teachers  
605 Schools  
202 Sunday School Teachers  
2,838 Sunday School Scholars  
3,679 Communicants

Virginia

28 Churches and Chapels with Dependent Missions  
12 Schools  
11 Sunday Schools  
28 Workers

*What we  
need*

Women and men to teach the head and train the hand in the industrial schools.  
Deaconesses and Parish Visitors to do practical Christian social service among the women and girls and to develop systematic religious education.

More chapels and more schools strategically placed.

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# The Rural Problem

THE rural problem is found wherever there is open country; that is, all over the United States, from coast to coast, from the Dominion to the Gulf.

Every state in the Union presents the problem of bringing to the man still confined in the open, or cribbed in the county-seat, the whole Gospel of our Blessed Lord and His Church. .

The rural problem is the problem of developing group consciousness, and a social conscience. It is the problem of saving people from falling into that state of life where social converse is best described by the phrase "whose talk is of bullocks."

This Church can make her "parish" ideal a great factor in the solution of the rural problem because the "parish" idea is really a "community" idea.

The call of today is the call to rural statesmanship. In the small town and in the open country, thinking men and thoughtless men are waiting constructive Christian leadership. The legislation of our land largely lies in the hands of the man from the country.

If the message of the Holy One of Israel is to be ingrained into the thought, speech and daily life of the tillers of the soil, and the traders of the villages whose votes greatly influence legislation, the Church must set herself at once to rediscover to her children the message of the Testaments as they affect present day life on the farm and in the village.

## General Features

Approximately 50,000,000 people form the rural population of our 87 dioceses. Investigations show that a general average of at least fifty per cent or 25,000,000 have no church affiliation. To win these souls to a sane expression of religious life is a genuine task.

The Nation-Wide Campaign will enable the Church to set up a policy which may well include the following efforts:

- (1) Establish a rural work department under competent leadership.
- (2) Establish a "Demonstration Rural Church" in every province.
- (3) Develop methods for training seminarians in rural sociology, rural economics, rural homiletics.
- (4) Recruit for Rural Workers.

# CHRISTIAN AMERICANIZATION: *Foreign Missions at Home*

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*E Pluribus Unum*

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## General Features—What It Is

AMERICANIZATION of the foreign-born and their children is the foremost problem of our country's after-war reconstruction. Over 20,000,000 people in the Union States are of foreign birth; nearly half of these cannot read or write the English language. They have in general been neglected, unappreciated, forced to segregate, not given opportunities for what is best in American life.

This is our fault. These neighbors of ours are a means or a menace: a means, if given a friendly hand, to the upbuilding of our country; a menace, if let alone to be organized by the forces of discontent. Awakened to the need and the menace, our Government, schools, industrial corporations and countless agencies and societies are working at Americanization in earnest.

The achievement of assimilation, however, and a safe democracy requires religion. Man is a spiritual being, and his whole nature cannot be transformed except by spiritual influences. The State, and secular agencies can touch only the intellectual part of man, and in part minister to his physical well being.

Far more than one half of these foreign-born, energetic, industrious and ten times as prolific as the native, are not here attached to any Christian body whatsoever. Nor will the situation be altered much numerically by either the stoppage of immigration or the large emigration. If, through the neglect of our Church or others, the foreign-born and their children are allowed to develop with their spiritual nature untouched, and the result be a revolution which shall sweep away the old ideals, and this Republic cease to be, upon whom will the responsibility for the disaster rest?

Other Churches have recognized their responsibility, and for some years past have been expending millions in study, organization, training, equipment, publication, workers. They have invested boldly, and their investments have yielded splendid results. Had our Church, instead of doing in general nothing, but made like investment, we would have gained far more; for the majority of the unchurched immigrants have lapsed from Churches of liturgical worship, full gospel, Episcopal ministry, sacramental life. It is not a matter of proselyting, but of shepherding the unshepherded; of saving countless lives from atheism, and our country from its result.

Moreover, our American Church itself, needs the richness of spiritual life that will come from the effort to provide for men of every race. These foreign neighbors of ours have as much to give us as we have to give them. They can make this Church really as American as America herself.

The millions of unchurched children of the foreign-born are a grievous menace and a great opportunity. Their criminal record is increasingly above that of the native born. They look down upon their parents, and sadly absorb American independence with the vices instead of the virtues. Yet, with those who have been given the opportunity, their achievements have been notable.

In 1914, after eight years of work, the Presbyterian Board of Home Missions reported over four hundred Churches using a foreign language, with nearly 34,000 children in their Sunday Schools. Can any Church desire an investment yielding better returns? We maintain the English language should be used as soon as possible.

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Where, here and there, our Church has tried at this problem, despite lack of organization, policy training, and, except in a few cases, proper equipment, we have gained notable results. We have a good nucleus of experienced workers for the beginning. What we have accomplished may be multiplied many hundred-fold throughout the nation, if our Church people will.

This year, at last, our Board of Missions has created a special department of Domestic Missions, Christian Americanization. This department, under an expert Secretary, in constant consultation with those who best know, including the Federal Department of the Interior, has formulated definite, large nation-wide, thoroughly American policies and plans. We must do it in the large, or not at all. This is a high venture for Christ and our Country.

Here are what some have said on Americanization:

“These men are our charge. Ignobly put—it will pay. More manfully said—it is our duty. Worthily—it is our opportunity.”

—*Secretary Lane.*

“No greater work can be done by a philanthropic or religious society than to stretch out the helping hand to the men and women who come here to this country to become citizens, and parents of citizens, and therefore do their part in making for weal or woe, the future of our land.”

—*Theodore Roosevelt.*

“Whether you call this action social service, corporate self-interest, or Christian brotherhood, it must be undertaken now and pressed with all the vigor of a battle.”—*Bishop Lawrence.*

## The Italians

### General Features

**T**HREE are about 4,000,000 Italians in the United States, including their native-born children. There is not a State in the Union without Italians; not only in most of our largest cities, but in many of the smaller, their numbers are very large.

Their largest centers are New York, perhaps the largest Italian city in the world; Philadelphia, Chicago, San Francisco, Providence, New Haven, Bridgeport, etc. Crowded together in unsanitary tenements or dirty mining shacks, ignorant, poor and without understanding our language, customs or laws, they find life hard and with no wholesome recreation open to them.

*What others  
are doing*

From one-third to one-fourth of the Italians in this country are loyal to the Roman Church, which has 150 missions and Churches in America, distinctly Italian. The Presbyterian Church was the first to enter this field, and has 74 Churches and Missions; the Baptist Church has 75 Missions, and the Congregationalists 21, with 50 accredited to the Methodist Episcopal Church.

The total protestant population of Italians in this City is about 20,000; this leaves some 3,980,000 who are principally materialistic or socialistic, because nothing better has been offered them. Twenty-three towns and cities in New England have among them Italians to the number of 500 to 2,500 each, for whose religious life no provision is being made either by the Roman or the Protestant Churches.

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<i>What we have</i>	We have 22 Italian Missionaries in active work, and a few deaconesses and women workers. In Boston a beautiful chapel for the Italians has just been erected, costing with equipment \$35,000. In New York, 14 Italian Missions. The others are in Chicago, Gary, Ind.; Youngstown, Ohio; Wind Gap, Pa.; Philadelphia and Bridgeport, Conn. The work in most part is poorly equipped, yet most successful, but it is only a drop in the bucket to what we can and should do.
<i>What we need</i>	The scope of the Italian work is much more than parochial. It is like that of the Indians, Negro, Chinese, etc., a special nation-wide problem. It needs unification, training, and methods, not isolated experiments. Strengthening in certain centers. Building churches and chapels suitable for the Italian need of color and light. Training and providing more Italian clergy. Providing deaconesses and women workers, who are essential in the proper conduct of the work among children and mothers. Teaching American citizenship and ideals, lessons in English. Wholesome recreation and social life. Providing at least two itinerant Italian missionaries to survey and establish work in new places. Publication of periodical in Italian and English, and other literature for Americanization and religious education. An Italian Hymnal. The employment of Colporteurs.

## The Scandinavians

### General Features

**S**CANDINAVIANS, foreign and native-born in the United States, number about 4,000,000—4% of our total population. About one-half are Swedes, one-fourth Norwegians and one-fourth Danes. They are found in every State in the Union, but especially in the mid-west, northeast and far west.

They are intelligent, thrifty, a solid part of our population. They came from lands where the National churches are Episcopal. They were brought up on the collect, chistles and gospels, a liturgy much like our own, careful preparation for confirmation, deep reverence for the Holy Communion; but in the United States nearly three million of them are unchurched.

We have a special duty and opportunity towards these, which could and should have been adequately fulfilled long ago—to minister to the neglected children of our sister Episcopal churches, and the Americanization of these misunderstood people, bring them to think and worship in our American language.

<i>What others have</i>	Many and strong Lutheran Scandinavian churches, all administered in the Scandinavian language. They have a large number of clergy, congregations numbering thousands, with many theological seminaries, colleges, immigrant homes, and other institutions. Baptists, Methodists, Congregationalists and others.
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<i>What we have</i>	Bishop Kemper and his Swedish pupil, the first graduate of Nashotah, began work in Chicago sixty years ago.
<i>What we need</i>	<p>The work should aid in every way the policy of assimilation, with services in English introduced as soon as possible. Children desire services in English.</p> <p>All men ordained for work among Scandinavians to preach and conduct services in English as well as Scandinavian language.</p> <p>Work of putting Swedish people in touch with our English-speaking parishes can easily be accomplished, as it has been, if we have a proper working force.</p> <p>Should be four general Swedish missionaries for different sections of the country.</p> <p>Salaries of clergy should be supplemented until these become self-supporting.</p> <p>As with other races, so especially with this, professorship for training workers is needed and scholarships for students.</p> <p>A periodical in Scandinavian languages and English, also is needed.</p>

What we have	Valuation	What we need
17 Parishes and Missions.....	\$281,000	4 General Provosts.....
7 Rectories.....		Traveling expenses.....
11 Priests.....		Supplementary salaries .....
2339 Active Communicants.....		Periodicals.....
4132 Communicants in English-speaking parishes.....		Other publications.....
23792 Sunday School scholars.....		Emergency equipment fund.....
		Conference.....
		\$86,484

## The Czecho-Slovaks

### General Features

THREE-QUARTERS of a million of this fascinating race are our neighbors in the United States from the Connecticut Valley and Bohemia, N. Y., to Moravia, Texas, and Seattle, Washington. 100,000 are in Chicago, 50,000 in New York and a large number in Nebraska.

Thrifty, law abiding, careful of their children, as a rule property owners, they are prosperous farmers in the northwest. When in tenement districts, they are considered, so say New York authorities, the cleanest of the city's poor.

The rise of their nation from the great war is known and admired by all. When asked confidentially what is their religion, they say "The John Huss Church," an ancient sister Church to ours.

Our opportunity is unique and must be grasped now. Nor are they to be reached by ways similar to any other foreign race.

In America, Czechs, hardened by centuries of ecclesiastical oppression, fought shy of any Church, and have seemed content with their "Sokols," social community organizations of excellent methods, yet, as their ancestors fought for religious freedom with the Chalice embroidered on their shoulders, so they instinctively hunger for the sacraments.

Two hundred thousand are claimed by the Roman Catholics, less than 50,000 by Protestant Churches. 500,000 are unchurched. The Presbyterians head the list with 44 Czech Churches and 2,500 members. They expend annually \$21,250. The Methodists, \$10,900, mostly for social work among the Czecho peoples. A large Freethinking propaganda maintains among them.

Years ago we had the beginning of a splendid work in Chicago with a Sunday School of 800. The rector left, the work was abandoned. A Church in New York made a fine beginning with 200 in their Sunday School. Then the Church was given up and sold, because the "Americans" had moved away from the neighborhood and 50,000 Czechs lived about it instead. In Bohemiaville, N. Y., we have a good work among them. In Westfield, Mass., in a community where live 500 Czechs, our small mission Church gets its choir and most of its Sunday School from these people, and 50 children have been already confirmed.

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<i>Policy proposed</i>	<p>Our work should be distinctly religious.  A survey is needed by our expert, to result in large work. Some bi-lingual tracts should be printed explaining our Church.  Full equipment of the plant of Westfield, Mass., and a woman worker there.  Assistance in other Dioceses.</p>
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## Mexicans

### General Features

**I**N the United States there are more than 2,000,000 Mexicans according to the New York City Consulate. California, Arizona, and New Mexico claim one-third of the Latin-Americans in the United States. During the past eleven years not more than a dozen of the newcomers from Mexico have become United States citizens; but in New Mexico there are thousands of descendants of the Mexicans who lived there when the government took over that territory. They are now loyal citizens, taking an active part in political life and contributed thousands of soldiers to our army.

With education and an understanding of our national aims and ideals, the newcomers will develop the same way.

It is claimed that during the past two years over 100,000 Mexicans have crossed the border, fairly congesting the cities of the Southwest. Los Angeles, Tucson, El Paso, and San Antonio are flooded with refugees and laborers. There were more Mexicans than Americans in El Paso a year ago. After the government virtually suspended the literacy test much larger numbers began coming in.

A seasonal shifting of population, wretched poverty, contented illiteracy, general lethargy, antipathy to American life and citizenship, blind atheism or ignorant loyalty for the most part to the Roman Church are characteristics which aggravate the problem. A partial exception is the case of New Mexico, where the Spanish-speaking population values American citizenship, is active politically, and has given soldiers by the thousands both to the World War and to the Civil War, in which her sons numbered 6,000. The helplessness of the Mexican, the remoteness of the missionary centers and consequent indifference, and the border friction are other factors in this problem. Anarchists and all varieties of agitators are pushing their propaganda among the masses we neglect.

The Bishop of New Mexico, including Texas West of the Pecos River, writes me: "Owing to the Mexicans or Spanish-American population in New Mexico, almost every mission has this Americanization possibility."

Mexicans will not trust our words, our teaching, our charity or our good will, but if we cure their bodies and those of their wives and children, we have won their hearts. There is not a hospital in Mexico, on the Mexican border, or other side, the Texas border.

*What others have*      The Methodists are starting work among these people and they have 41 Churches and missions.

*What we need*      The Church is asked to build hospitals from Brownville, Texas, on, to cost \$150,000. Land to be given by the towns.

Nothing can be more our duty or our opportunity. This will accomplish more for our missions in Mexico and for Americanization, than ten times the amount spent in the now almost inaccessible Mexico.

## The Eastern Orthodox

### General Features

**M**EMBERS of the great Eastern Orthodox Church numbering far over a million, are found all over our land, Greeks, Russians, Rumanians, Jugo-Slavs, Syrians, and Albanians.

They have their well established Churches, and have thoroughly appreciated the kindly co-operation of our sister Church. We are in close and cordial touch with them, and can help in the Americanization of their people, especially their children, as no Church can.

The second generation is drifting away. The authorities desire that this drift be arrested by the attraction of our sister Church. The school and lecture room are always a part of their ecclesiastical program. As a rule the Orthodox congregations would welcome in this our co-operation and direction.

*What we need* Instruction to understand them, and they to understand us. Literature and service-book translations of the two Churches would go far toward breaking down the barriers between us.

A very valuable opportunity for extensive service is presented by the translation of the Orthodox service book, which has been accepted by the Russian Church as authentic. It is needed for the time, soon to come, for the adoption of the Orthodox services in English in America.

The cause of reunion can be well forwarded by our department.

## The Welsh

### General Features

HERE is an extremely important field we have neglected, not through prejudice nor procrastination, but simply because most of us did not know of its existence. These are of our own Anglican fold, and we have simply let them stray.

There are 250,000 Welsh in the United States, of whom two-thirds speak the Welsh language. There are 230 Welsh meeting-houses with communicant about 23,000 and 130 preachers. There are a very large number of Welsh who are unchurched. In Wales the Anglicans are in the majority.

In Wales, where Non-Conformity is but poorly supported, and the war raising the feeling of a great lack of money, there is a strong trend from Non-Conformity and the Church. There is the same desire here. The Welsh are passionately fond of their language and will attend service where they can get it. The Welsh are naturally very religious and have always contributed well to the Church's support.

Our Church has all the equipment in our Welsh centers. We simply need to give these, our Anglican brethren some real attention to bring them back. The Welsh field consists of Welsh centers of importance. A number of these places are Boston, New York, Philadelphia, Scranton, Baltimore, Washington and other eastern states; Chicago, Racine, Milwaukee, Wales, Wis., Cincinnati, Minneapolis, Butte, San Francisco, etc., all over the country.

*What we need* Suitable Welsh-speaking Clergy. Rooms as special Welsh social centers should be provided in our parish houses in Welsh centers. Several Welsh nurses are needed. The Church has the whole field to herself in Welsh social work. Now is our opportunity. It may soon be too late.

## The Assyrians

### General Features

THE Assyrians of the Ancient Nestorian and Jacobite Churches, number but 10,000, but they are segregated in a few places—3,000 Nestorians in Chicago and smaller communities in Flint, Michigan, New Britain, Conn., and Philadelphia. The Jacobites, in Paterson, N. J., Worcester, Fitchburg, Boston, Mass., and Providence, R. I.

They have but one priest each here, though a number of deacons; the personal representative in America of the Nestorian Catholics is a graduate of our General Seminary, but not in orders.

The Presbyterians and Congregationalists maintain good Missions for them. The Roman Catholics, though there are but few of them, are well looked after by two priests, one of whom is studying at Berkeley.

These intelligent people, led by their two clergy, look to us directly, have appealed to our Bishops, and have placed their people in several instances directly under the care of our clergy.

To keep these worthy people in their religion, even as the Archbishop of Canterbury's Mission has long done in their homeland, is our distinct duty and opportunity. It is our chance for Americanizing them, also.

They need some help toward maintaining their itinerant clergy, toward training new leaders, and toward publishing a periodical in the dialects which alone they can read, and also leaflets to reach them. For this and for the printing of service books, and other books a special press is needed.

## Miscellaneous Peoples

### General Features

**T**HREE are other peoples to whom we owe a duty, and among whom we have an opportunity. The Poles, though largely faithful Roman Catholics thus far, have their well established Old Catholic, or National Polish Catholic Church in somewhat close touch with our own communion. Among the lapsed Poles we have some mission work and this problem needs further working out.

The same is true with the Magyars or Hungarians of which we have two parishes.

We have two French missions, where for years self-sacrificing clergymen have been working.

The French Canadians are becoming in part our problem.

To the Germans we have in some places ministered and should do more.

The Armenian Church is a sister Church with a poorly organized hierarchy in America, and they have obtained our hospitality and need it.

There are the various Latin-Americans in America, especially in southern Florida, and the students in our colleges and schools.

Finally, and here is a direct problem, whose only solution is to realize the situation and show Christian common sense and the pocketing of prejudice. Our West Indian Negroes of whom there are five thousand in New York and many others elsewhere have been simply driven away. They are intelligent, used to worshipping with and under the whites, trained to the Church of England far more thoroughly than most of our American churchmen, and we have actually turned them away from a number of our churches' doors and told them to go to our Negro churches. And the United States Negro, who are of a totally different kind and spurn them even more than our whites do. They must be won back and invited to pray beside us.

Development of Ministration to these Miscellaneous races, \$7,000.

## Jews

### General Features

**T**HE Impossibility of the Jew: It is impossible to Christianize the Jew unless it be done in a special way as it has been done in England. There the results have been truly wonderful, statistically greater in results than missions to the heathen.

In our country there are 4,000,000 Jews. In Our Lord's Day, there were 120,000 Jews in Palestine.

In New York there are 1,500,000, Philadelphia 200,000, and in other cities lesser numbers.

The Bolsheviks in Russia are largely Jews.

The Presbyterians have in the Baltimore Missions a number of Jewish workers, which include also a helper to Christian General Secretary.

They are building a Jewish Community Center in Newark, N. J., at a cost of \$75,000, the funds being raised from their New Era movement.

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The Methodists are taking up a similar work, as are the other denominations also. There are a number of non-denominational Jewish missions started by Jewish Christians themselves. Nearly all the leading Christian missionaries of these denominations are Church of England converts and are begging to come back to us as soon as the Church takes official interest and active work in Jewish missions.

*What  
we have*

We had a Society for promoting Christianity among the Jews, which has failed for lack of support. We have now one Jewish mission in Philadelphia where fine results are being shown.

*What  
we need*

A peculiar and separate people require a peculiar and separate policy, and this policy, if taken up in large, as it has been in England, will be successful. It must be carried on by Jews. They alone can understand the religious and traditional problems of the Jewish heart and life.

A strong working center must first be established.

What can be done here, if gone about in the peculiar right way, and no other way is successful, is shown by the wonderful results of the Church of England missions to the Jews. The London society alone have baptized nearly 9000. Of the 700 boys that have passed through the Jewish missionary school in London ten per cent. have become missionaries in various parts of the world. Over 300 Hebrew Christians preach the gospel in the Church of England every Sunday, with some 750 in Europe altogether. Many of the leading names in England including Bishops are Christian Jews. When a Jew embraces Christianity it means usually his wife and children also. The 72,000 Jewish converts of various churches now number with their families 120,000.

## The Oriental Peoples

### General Features

THERE are 65,000 Chinese and 105,000 Japanese in the United States.

There are 1,500 Chinese and 1,000 Japanese students temporarily with us. These figures and the following facts and recommendations are given by Rev. Theodore R. Ludlow, recently a missionary in China, who, from May through July, 1919, made an exhaustive study of the needs of and work being done for the Oriental peoples in America. This survey was made under direction of the Boards of Missions and Education.

Though there are Chinese colonies in Philadelphia, New York, Boston, Chicago and a few other cities, by far the greater number of Chinese have remained on the Pacific Coast.

The Japanese are confined almost entirely to California, Oregon, Washington, Colorado, and Utah.

*Problem* There are two groups to be reached: (1) the farmers, workingmen and businessmen settled in America, who cannot become citizens, and (2) the students, who reside here temporarily.

Some of the farmers also return to their native lands, and with the returned students are a powerful force either for or against Christianity according to the treatment they have received here.

Those that remain here in America form no mean part of our population (25,260).

Factors hindering effective work, which must be overcome are:

- (1) Our own "appalling ignorance, deplorable inadequacy of our work, and downright indifference of the Church as a whole."
- (2) Tendency of Orientals to segregate in cities but to scatter in rural districts.
- (3) Revival of efforts of their own religions; Buddhist temples have been erected in every large city on the Pacific Coast.
- (4) "Japanese Associations" for holding the Japanese to their native traditions. These maintain schools, hospitals, insurance and sick benefits, legal aid, commercial cooperation.

*What  
we have*

(5) Among the Chinese, petty politics and factions.

(6) The exacting hours of the restaurant business, especially on Sunday.

Five missions for the Japanese, Los Angeles, San Francisco, Sacramento, Seattle and Kent (Washington). Two missions for the Chinese, San Francisco and Oakland, and a sort of legal aid society in New York. All of these missions have a good start and stand well in their communities. Sound principles have been determined and all that is now needed is funds.

Splendid workers and deaconesses.

Good schools connected with each mission.

Excellent Sunday Schools.

About one hundred capable and willing students from our own colleges in China and Japan, who will gladly work with their own people while studying in America.

A spirit of cooperation and a desire for unity between denominations in both Chinese and Japanese communities.

*What  
we need*

Coordination of the work and putting it on a national, not diocesan, basis.

Cooperation between mission boards, especially to establish Christian community houses.

Abolition of pay system in school, and better support of missions thus deprived of some of their income. The pay system places restraint on the teaching of religion in the schools.

Establishment of kindergartens to bridge gap between foreign-speaking family and the public school.

Oriental welfare committees in each city, where students or workingmen are in large numbers, made up of laymen from local Churches.

Locating and ministering to students who are Churchmen, or have been to our colleges in China or Japan.

Using one of our Church Colleges as a place where our foreign students should go for their first year in America, if not for their whole course. Prospective missionaries could be in residence at this college for awhile before going to the field for special preparation with the aid of these students.

Scholarship funds to help foreign students who are in real need, as frequently happens. Utilize students in work for their own people in the cities where they study.

A staff of three secretaries.

A Pacific Coast secretary and a Cantonese-speaking Chinese assistant. They would have general oversight of our missions and look after the scattered Church families.

A student Secretary, having an office in the East, where he could also supervise mission work.

Los Angeles (Japanese)—Enlarge rectory Parish House; large automobile, driver, and upkeep to collect children for kindergarten.

Sacramento (Japanese)—Enlarge house.

San Francisco—Japanese Church; Chinese mission debt.

Oakland (Chinese)—New building.

Seattle (Japanese)—Property purchase; one building in place of the two old widely separated ones.

Kent (Japanese)—Building (probably rent only needed) annual.

## MAINTENANCE

Woman assistant at Sacramento (annual).

Teacher Japanese, San Francisco (annual).

Secretary for Pacific Coast and a Chinese assistant annual budget.

Student Secretary (in East) annual budget.

Discretionary fund for these secretaries to extend the work, increase of salaries of present workers, annual.

## RURAL FIELD

Not all our immigrants by any means have settled in New York and Chicago, nor colonized in our factory and mining cities and towns. The Swedes, Norwegians, and Germans fill the Dakotas and Minnesota, and, because they are in the majority, they keep to the full their language and are out of touch with Americans and Americanization. Like the Pennsylvania Dutch who migrated 200 years ago and have remained the same. Nebraska is also full of Czechs—we used to call them Bohemians, now we love to honor them by their own name. Italians, Jews, Poles and Portuguese find the Hudson Valley and New England farms attractive settling places. And in many a farm the Dane longs for a church like his own, and does not realize that it is but a few miles away.

Our rural missionaries and archdeacons would find a far bigger result from the “foreigner” fresh from the real religious influences of his fatherland, than from the degenerate “native” whose religious ideals are things lost two or three generations ago.

## BUDGET, CHRISTIAN AMERICANIZATION DEPARTMENT, CENTRAL ORGANIZATION STAFF AND MAINTENANCE

Office	3 years
Secretary	\$112,287.50
Assistant	8,062.50
Travelling	4,500.00
Stenographer	3,600.00
Expenses	1,800.00
Printing	9,000.00
Conferences	2,400.00
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	\$40,650.00
Field	
Director	\$10,320.00
Three months abroad	3,000.00
Assistant	8,062.50
Travelling	7,500.00
Stenographer	3,000.00
Expenses	1,500.00
	<hr/>
Emergency Fund	\$ 33,382.50
	\$150,000.00

## DEVELOPMENT OF LEADERSHIP

New Equipment	\$175,000.00
8 Professorships at \$2,500	60,000.00
10 Divinity Scholarships at \$500	15,000.00
12 Collegiate Scholarships at \$500	18,000.00
10 Women Workers at \$500	15,000.00
4 Fellowships Abroad at \$1,500	18,000.00
Library Books	2,700.00
Special Lecturers	3,600.00
	<hr/>
	\$307,300.00

### DOWN-TOWN POLYGLOT MASSES

		3 years
Remodeling and Equipping	\$ 50,000.00	
3 Clergy in Charge at \$3,225	29,025.00	
6 Assistants at \$1,935	34,830.00	
6 Woman Workers at \$1,000	18,000.00	
Other Workers	12,000.00	
Maintenance	18,000.00	
Conferences	1,200.00	
Adding to Existing Staffs	21,000.00	
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	\$184,055.00	

### INDUSTRIAL POLYGLOT GROUPS

	3 years
5 Clergy Assistants at \$1,935	29,025.00
12 Woman Workers at \$1,000	36,000.00
10 Foreign-speaking Clergy	57,780.00
Conferences	1,500.00
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	\$124,305.00

### RURAL FIELD

Staff or Workers and Colporteurs	\$ 60,000.00
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### ITALIANS

	3 years
2 General Missionaries at \$2,150	\$ 12,900.00
Travelling Expenses	6,000.00
Supplementing Salaries	36,000.00
2 Colporteurs	7,200.00
Hymnal	2,200.00
Periodical	9,000.00
Other Publications	3,000.00
Emergency Equipment Fund	3,000.00
6 Women Workers	18,000.00
Conference	1,500.00
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	\$ 98,800.00

### SCANDINAVIANS

	3 years
4 Provosts, 1 at \$3,440; 3 at \$3,010	\$ 37,410.00
Travelling Expenses	7,200.00
Supplementing Salaries	30,000.00
Periodical	9,000.00
Other Publications	3,000.00
Emergency Equipment Fund	1,500.00
Conference	2,400.00
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	\$ 90,510.00

### CZECHO-SLOVAKS

	3 years
General Survey	\$ 1,000.00
Equipment of Westfield Plant	14,000.00
1 Woman Worker	2,700.00
Extension of Other Work	15,000.00
Printing Tracts	500.00
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	\$ 33,200.00

**MEXICANS**

Hospitals in Texas	\$ 60,000.00
Missionary Work	18,000.00
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**FOR THE EASTERN ORTHODOX**

Correspondence	\$ 1,200.00
Conference	900.00
Hospitality	1,500.00
Publications	2,100.00
Emergency Fund	1,400.00
Reprinting Service Book	5,000.00
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**WELSH**

General Missionary	\$ 9,030.00
Travelling Expenses	2,100.00
Survey of Whole Field	800.00
Help to Start Social Room	1,500.00
Welsh Nurses	9,000.00
Welsh-speaking Clergy	12,000.00
Their Travelling Expenses	3,000.00
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**ASSYRIANS**

Maintenance	\$ 9,000.00
Publications	3,000.00
Press	5,000.00
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**MISCELLANEOUS PEOPLES**

Various Surveys and Extension	\$ 12,000.00
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**JEWS**

Community Centre in Philadelphia	3 years
Christian Synagog and Library	\$ 75,000.00
General Secretary	15,000.00
Travelling Expenses	9,030.00
Headquarters Expenses	2,400.00
Magazine	6,780.00
Publications	6,000.00
4 Resident Missionaries in New York, Brooklyn, Chicago, Philadelphia, at \$2,150.70	3,000.00
5 other Missionaries	25,808.40
5 Woman Workers	21,000.00
Colporteurs	13,500.00
Benevolent and Discretionary Fund	7,500.00
	3,000.00
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**ORIENTAL PEOPLES**

Pacific Coast Secretary and Chinese Assistant	\$ 30,000.00
Eastern Secretary	15,000.00
Discretionary Fund	30,000.00
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\$ 75,000.00

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## RECAPITULATION

Central Organization—Office	\$40,650.00
Central Organization—Field	33,382.50
Emergency Fund	150,000.00
Development of Leadership	307,300.00
Downtown Polyglot Masses	184,055.00
Industrial Polyglot Groups	124,305.00
Rural Field	60,000.00
Italians	98,800.00
Scandinavians	90,510.00
Czecho-Slovaks	69,000.00
Mexicans	12,100.00
Eastern Orthodox	37,430.00
Welsh	17,000.00
Assyrians	12,000.00
Miscellaneous Peoples	188,018.40
Jews	75,000.00
 Oriental Peoples	 \$1,532,750.90

# The Work of Religious Education

THIS is a call to strengthen the educational efforts of the Church that the youth of America may know and use the spiritual power inherent in the Church.

The future life of the Church is nourished in this field.

The field of education in the Church demands a national Church support because it is so widely extended and its sections are so closely related.

From it must come the power and product that is sent into all the world.

The best teaching personality, methods and literature should be available at the most obscure point of the field, for there a future bishop, priest or influential layman may be in the making.

The whole Church must support the whole educational work of the Church.

To make what we have already spent pay in spiritual vitality and growth, an ever increasing sum must be raised in order that the added needs of every year may be met.

*The problem* One-half of the boys and girls of America are growing up without affiliation with any religious institution.

49,000 teachers, teaching 500,000 pupils in Church Sunday Schools, gladly give their services each Sunday; they ask in return that the Church give them:

Expert guidance and training.

Improved literature.

Modern Parish Houses.

Greater interest on the part of parents.

More teachers.

There are 112 Church Boarding Schools most of which are in Missionary Districts. They have been great missionary forces for the Church, but are now in need of buildings, endowments and increase of income to pay better salaries. All of these schools could soon be self-supporting if once they were put firmly on their feet.

Thousands of parents today, in providing for the education of their children, want their spiritual needs recognized and met.

17,000 young people of our Church annually enter colleges and universities; an estimated 50% are lost to the Church.

Over 200 clergymen and their parishes are in college towns. These clergymen and these parishes should be the best in the country, for, through them, saving and inspiring spiritual influence might guide the students who will be the future leaders in Church and Nation.

Of our clergy ordained in the last Triennium, one-quarter is without College education. The Church could secure some of the best students for missionary and educational work if we supported more representatives in every college and university.

Once there were twenty colleges under the control of our Church, three remain: the University of the South, Kenyon and St. Stephen's. Each of these faces problems which demand the increase of equipment beyond their unaided power to supply.

The question is not shall we have more colleges but shall we maintain those left?

One hundred Oriental students and scores belonging to other nationalities, members of our Church in their native land, are with us annually. They have experienced our indifference and neglect. We must provide Church representatives to seek them out and receive them.

Five thousand picked college men and women attend interdenominational summer conferences. The Church must provide representatives and the Sacraments at these conferences or our students will be left at the mercy of vague undenominationalism. There are 13 Theological Seminaries. With the decrease of income from investments and the increase of the cost of living, an alarming situation is arising in theological education which can be solved only by gifts and endowments.

Because of the war more men than ever are seeking the ministry; but none of the large communions are so meagre in scholarship aid as our Church. The Church must provide scholarships and fellowships if it is to have enough ministers and *good* ministers.

**Democracy and Religion can live together.**

*The Church can co-operate with the Public School in educational work.* It has been demonstrated in cities and towns. An adequate expenditure of money can secure experienced teachers and proper equipment for a Church Week Day School which will teach the pupils of the neighboring Public School at certain hours as arranged with parents and Public School Officials.

13 Theological Seminaries  
3 Church Colleges  
260 Parishes or Missions in College or university communities  
112 Church Boarding Schools  
49,000 Church Sunday School Classes containing 500,000 pupils  
The Church *allows* the clergy to be underpaid and overworked  
250 Clergymen out of 568, or 44 per cent. receive less than \$1,500  
27 out of 39, or 69.2 per cent. vacant parishes offered less than \$1,500  
112 Clergymen out of 491, or 23 per cent, administered two or more cures each.  
3 Clergymen administered *five* cures each  
2 Clergymen administered *seven* cures each

Educational development must of necessity be hindered and uneven with the clergy underpaid and overworked.

*What we need*  
To provide our theological Seminaries with equipment, teachers and current income, adequate to meet the unusual demands made upon them by the stern responsibility of interpreting the living Gospel to an age influenced by swift-moving and conflicting ambitions and desires.

To maintain our three Church Colleges by giving them the equipment and financial support that they deserve.

To make a special study of College conditions according to the "Student Inquiry Plan." By this Plan selected men of ability will be placed in Colleges and Universities. These men will be in conference with each other, and by combined study and investigations will inform the Church as to the best methods of conducting religious work among students.

To place strong parishes with effective ministers and workers among students in all communities where there are Colleges and State Universities.

To combine all Church students in the various institutions into one organization—"The National Student Council."

To study the place and possibilities of Church Boarding Schools as a force in the Church's Mission and as a contributing factor in Democracy. To supplement this study with the reinforcement of such schools as reveal needs for buildings, enlargement of teaching staff and increase of current income, to the end that at the earliest moment they may be self-supporting.

To supply each Province with an Educational Secretary and place in his hands funds by which he may secure the part time or whole time of experts in education in order to advance the Church's work in Church Sunday Schools by training teachers, and in colleges and universities.

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To provide such agencies as will aid Diocesan authorities to make the call of the Ministry clear and winning to our young men.

The Budget for Education must be divided into two classes:

- (a) Those requests that should come through Diocesan Surveys such as all Theological Seminaries, with the exception of the General Seminary; all work of the Church done in Colleges and State Universities; all Church Secondary Schools, and all other educational work.
- (b) All educational requests considered by the General Board of Religious Education:  
The General Theological Seminary  
The Summer School of Theology  
Scholarship for Theological Education  
The three Church Colleges  
The needs of the Provincial Boards of Religious Education  
The Advance work and operating expenses of the General Board of Religious Education

*Needs of the Scholarships for Theological Education*

The inadequacy of scholarship funds for candidates training for the ministry is widely recognized. This item is to provide a means for the whole Church to co-operate in helping men to enter the ministry.

The Fund will be administered by a council; two from each seminary and two from the General Board.

*Needs of the Summer School for Candidates and Clergy:*

The war commission by an appropriation for 1920 has made possible the continuation of the summer school conducted by the joint action of seminaries at Berkeley Divinity School, Middletown, Conn., established for the candidates returning from war service.

A try-out of the idea of a summer school conducted by the Seminaries is the only sure way of learning the value of the plan. The Summer School conducted in the summer of 1919 accomplished more than any one dared expect.

An appeal for continuing the project was made as follows:

“We have in mind a Summer School conducted year after year by co-operation of all the seminaries, affording to students opportunity for the profitable use of some part of the long vacation in learning at greater leisure, . . . and enabling them to find in community of worship and study a new understanding of one another and of the manifold richness of our common heritage. There are, no doubt, many of the clergy, too, who could and would profit by such a school. The only serious obstacle is the financial one.”

## The Needs of the General Theological Seminary

The General Board would call the attention of the Nation-wide Campaign Committee to the unique claim which the General Seminary has upon the church.

1. It is affiliated with no Diocese or Province and therefore has no channel to which it can make its appeal to the Nation-wide Campaign except the General Board.
2. It educates the largest number of students in any of our Theological Seminaries and receives them from all sections of the Church both at home and abroad and sends them to all sections of the Church.

3. It was authorized by the General Convention in 1817 and is required to report to the General Convention.

It has seemed to the General Board that the General Seminary should receive primary consideration in any wide-spread campaign for funds.

As no meeting of the Trustees of the Seminary is possible before October, the General Secretary conferred with the authorities of the Seminary and as the results of the conference submits the following memorandum of needs subject to the revision or rejection of the trustees.

4. A Social Center in New York at the General Seminary.

The Seminary should be supplied with an equipment at some convenient place in the city where students could have first-hand acquaintance with the lives, needs, difficulties, thoughts and aspirations of the masses in our great city where the ferment is most powerfully at work.

5. Completion of Fund for New Building with Auditorium.

The Seminary has no meeting place which will accommodate all the students and an audience.

The Alumni and their friends have already raised about \$100,000 toward this object.

6. Remodeling:

In the matter of heating, the present arrangements are extravagant, and should be replaced by a central heating plant. The houses of the faculty require more service than the clergyman of today deem consistent with the simplicity of a Christian life.

7. Preceptors:

Every student must learn under competent guidance to discuss in his own language the great truths of the Christian Faith. The Seminary desires to secure the services of preceptors, young men with scholarly gifts in whose minds the difficulties with which they had to contend are still fresh. These are not easily found but the Seminary should be in a position to claim them when found.

## Needs of the Church Colleges

### New Projects

Kenyon: Science Hall . . . . .	\$150,000.00
Present laboratories in Ascension Hall are inconvenient and inadequate. New hall will release this space for badly needed lecture rooms.	
Commons Building . . . . .	\$150,000.00
Present wooden structure is a temporary and convenient makeshift. A new building for the Commons should take care of 200 students.	
Dormitory . . . . .	\$150,000.00
Present dormitories are already filled to capacity with 140 students. New building would accommodate 60 students and thus give the College capacity of 200.	
Stephens:	
Instruction and Laboratory Building . . . . .	\$225,000.00
Will enable release of dormitory space for 20 more men.	
New Wing to Dormitory, capacity 25 men . . . . .	50,000.00
Gymnasium (\$25,000 in hand) . . . . .	25,000.00
	\$750,000.00

### Repairs

Kenyon: Gymnasium . . . . .	25,000.00
For new apparatus, shower baths and renovation of athletic field. Most important expenditure.	
Ascension Hall . . . . .	\$75,000.00
No radical repairs since construction in 1859. Laboratories must be made into lecture rooms and building thoroughly renovated. At present Kenyon has only 8 lecture rooms for 15 teaching professors.	
St. Stephen's:	
Refectory . . . . .	\$20,000.00
Dormitories . . . . .	5,000.00
	\$125,000.00

*Endowments*

Kenyon .....	\$500,000.00
Income must be devoted to raising of Professors' salaries. Most important need of all, for our teaching staff are not now receiving a living wage.	
St. Stephen's .....	600,000.00
Interest for 3 years at 5% .....	\$1,100,000.00
In addition to the foregoing proposed Budget for the Church Colleges, the Executive Committee has received the application of Hobart College for \$10,000 a year for three years, total .....	165,000.00
Also an appeal from Bethany College, Topeka, Kansas, for \$250,000 for buildings and \$15,000 a year for three years for salaries (\$45,000) in order that Bethany College may take an advanced step toward establishing a Church College for Women in the Middle West, total .....	50,000.00
Racine College:	295,000.00
An appeal from a committee representing Racine College, for \$50,000 a year for three years, should also be included in the above statement, providing if after careful investigation and report the future prospects and management of the College warranted such an expenditure .....	\$150,000.00

At the request of the Nation-wide Campaign Committee the following appeals for Debts and Endowments were considered by the Board:

*Debts*

Church of Holy Spirit, Missoula, Mont .....	\$12,000.00
West Texas Military Academy, San Antonio, Texas .....	60,000.00
Industrial School, Corbin, Ky .....	17,739.44
St. Paul's School, Walla Walla, Wash .....	30,000.00
Margaret College, Lexington, Ky .....	15,000.00
	\$134,739.44

*Endowments*

Kemper Hall, Kenosha, Wis .....	\$100,000.00
Grafton Hall, Fon du Lac, Wis .....	75,000.00
Cathedral School, Orlando, Fla .....	50,300.00
Margaret's College, Lexington, Ky .....	100,000.00
St. Faith's School, Saratoga Springs, N. Y .....	200,000.00
	\$525,300.00
	\$2,565,039.44

### NEEDS OF THE PROVINCE OF NEW YORK AND NEW JERSEY FOR RELIGIOUS EDUCATION

1. For the employment of a Provincial Educational Secretary, Salary .....	\$5,500
Office and Traveling Expenses .....	2,800
2. For Summer School work in the Province .....	500
	\$6,800
For three years .....	\$20,400

	1 Year	3 Years
For Field Secretary Salary.....	\$3,000	
Traveling and Office Expenses.....	2,500	
		\$16,500
For Primary Field Worker, Salary.....	1,500	
Traveling Expenses.....	1,200	
		8,100

Field Worker for Junior and Senior Departments of Sunday School on part-time basis:

Salary.....	\$1,500	
Traveling Expenses.....	600	6,300
Field Work for Colleges and Schools on part time.....		2,250
Expenses of Meetings, Councils and Institutes.....		4,500
Sewanee Summer School for Workers.....		15,500
Publications.....		3,000

Total for 3 years..... \$62,550

The workers for this Budget are now available. The Field Secretary is now at work, as he has been occupied on part-time for the last three years. The Primary Field Worker could be secured now, if the funds were available. Men are available for part time service in the Junior and Senior Departments and for Colleges and Secondary Schools. The Budget suggested above is, therefore, not visionary.

For the maintenance of the College.  
This hampers the work the Church is trying to do among students.  
The diocese anticipates raising one-third of this endowment.

#### THE NEEDS OF RELIGIOUS EDUCATION IN THE PROVINCE OF SEWANEE

	1 Year	3 Years
Provincial Field Secretary, Salary.....	\$3,500	
Office and Traveling Expenses.....	2,500	
		\$6,000
Primary Field Worker, Salary.....	\$1,800	
Traveling Expenses.....	1,200	
		3,000
Field workers for Junior and Senior Departments of Sunday School, on part-time basis, salary.....	\$1,500	
Traveling Expenses.....	600	
		2,100
Field workers for Colleges and Schools, on part-time basis.....		750
Expenses of meetings councils, and institutes.....		1,500
Sewanee Summer School for Workers.....		500
Publications, etc.....		2,000
Preparation of System of Sunday School of Instruction adapted to special needs of the Province of Sewanee.....		1,000
Total for 3 years.....		\$50,550

## THE NEEDS OF RELIGIOUS EDUCATION IN THE PROVINCE OF WASHINGTON

		1 Year	3 Years
For Sunday School Field Secretary			
Salary.....	\$3,000		
Traveling Expenses.....	500		
Office Expenses.....	275		
Pension premiums.....	225	\$4,000	
For School and College Field Secretary			
All the items for Sunday School Field Secretary.....	4,000		
		\$8,000	\$24,000

## BUDGET FOR GENERAL BOARD OF RELIGIOUS EDUCATION

		1 Year	3 Years
1. Religious work in Colleges and State Universities.			
12 chaplains at "inquiry stations" in selected institutions, and			
12 fellowships to prepare men and women to work among students.....	\$46,500		
2. 3 professorships in Church Colleges to advance the study of historical and organized religion.....	12,000		
3. 6 American scholarships for graduates from our Colleges in mission lands.....	3,000		
4. Work among foreign students, and a secretary and his budget for recruiting Church workers among College students.....	6,000		
5. 10 Scholarships for preparation of directors of Religious Education.....	5,000		
6. Cooperation with the Public Schools.			
10 stations in selected cities and towns, where cooperation is favorable.			
Teachers' Salaries and operating expenses.....	19,700		
7. Christian Nurture Experimental Study.			
To provide for revision and production of material.....	7,000		
8. Teacher Training.			
Director and four agents as field workers.....	15,500		
9. To provide for a survey of Church Secondary Schools and to give assistance in raising standards, improvement of plan and organization of a policy and plan for all Church Schools.....			
10. To make operative plans for recruiting the ministry....	2,000		
11. To assist Examining Chaplains throughout the Church.	3,000		
12. To cooperate with other Religious Organizations: National Student Council, Council of Church Boards, Y. M. and Y. W. C. A.'s, Sunday School Council....	2,000		
13. To establish a Department of Statistics and Research through which the educational movements in the Church may be recorded and studied.....			
14. To organize a Publicity Department by which the Church and secular press and interested individuals may be kept supplied with information on the educational movements of the Church.....	4,000		
		6,500	
		6,200	
		\$138,400	\$415,200

To do this work and continue the operation of the Central Office, with the rapidly increasing demands made upon it, the Board appeals for the following:

**OPERATING EXPENSES BY DEPARTMENTS:**

<i>General Office</i>			
Salaries . . . . .	\$15,510		
Operating Expenses . . . . .	9,300		
<i>Parochial Department</i>			
Salaries . . . . .	6,660		
Operating Expenses . . . . .	2,100		
<i>Secondary Department</i>			
Salaries . . . . .	6,660		
Operating Expenses . . . . .	1,250		
<i>Collegiate Department</i>			
Salaries . . . . .	6,660		
Operating Expenses . . . . .	3,700		
		\$51,840	\$155,520
<b>TOTAL</b>			3 Years
Scholarships for Theological Education . . . . .		\$75,000	
Summer School for Candidates and Clergy . . . . .		35,000	
<i>General Theological Seminary</i>			
Social Center Fund . . . . .	100,000		
Auditorium—new building . . . . .	100,000		
Remodeling . . . . .	100,000		
Preceptors—income needed for 3 years . . . . .	15,000		
<i>Kenyon</i>			
Science Hall—new . . . . .	150,000		
Commons Building—new . . . . .	150,000		
Dormitory—new . . . . .	150,000		
Gymnasium—repairs . . . . .	25,000		
Ascension Hall—renovated . . . . .	75,000		
Endowments—\$500,000 to yield interest for 3 years of . . . . .	75,000		
<i>St. Stephen's</i>			
Class room and laboratory building—new . . . . .	225,000		
New Wing for dormitory . . . . .	50,000		
Gymnasium—half now in hand . . . . .	25,000		
Refectory—repairs . . . . .	20,000		
Dormitories—repairs . . . . .	5,000		
Endowments—\$600,000 to yield interest for 3 years of . . . . .	90,000		
<i>Hobart College</i> . . . . .		30,000	
<i>Bethany College</i> . . . . .		295,000	
<i>Racine College</i> . . . . .		150,000	
<i>Other Colleges</i> . . . . .		660,039	
<i>Province of Washington</i> . . . . .		24,000	
<i>The Province of New York and New Jersey</i> . . . . .		62,550	
<i>The Province of Sewanee</i> . . . . .		50,550	
<i>General Board of Religious Education</i> . . . . .		415,200	
<i>Operating Expense of Departments</i> . . . . .		155,520	
<b>Grand Total</b>			\$3,307,859

# PROGRAM for the JOINT COMMISSION on SOCIAL SERVICE

## Social Justice

### Legislation.

THE great feeling of unrest everywhere manifested points to the fact that there will be great changes in social relationships in the new era that we are now entering after the war.

*Problems* There are only three ways by which society can progress and change.

- 1 By revolution.
- 2 By voluntary cooperation.
- 3 By legislation.

No one wants changes to come by revolution with its violence and bloodshed. Revolution is the result of the unwillingness on the part of society to change by one or both of the other methods.

Great advance doubtless will come through voluntary working out of improved conditions, yet it is true that most changes must come by the orderly process of legislation.

In the average group of Episcopalians not more than one-tenth is familiar with proposed legislation which may be at the moment before the legislature of any given state.

This very serious situation points to a very definite duty on the part of the Church. There is great danger in leaving legislation to be the outcome of agitation solely on the part of politicians, who are all too apt to have nothing but selfish interests.

It unquestionably is the duty of the Church to train her members in good citizenship and to produce leaders in the state.

The following plan has been suggested to meet this situation:

*What we need* There should be established in every parish, social study classes conducted along the line of the mission study classes.

The object for such a study class to be such proposed legislation having to do with social welfare as is to come up before the legislature of the state in which the parish is situated. In every state proposals concerning child welfare, hours of employment of women, conditions of labor and industry, health insurance, the treatment of prisoners, the insane, feeble minded, etc., are in the form of bills, presented at the legislature for enactment into law.

These problems open up a wide field for study and discussion. Preparation for such study classes should be made at the central office of the National Commission on Social Service.

## Information.

Another work which should be carried on by the Joint Commission is the collection of data obtained from investigations made by the Department of Labor and the Children's Bureau at Washington, the Russell Sage Foundation and the Rockefeller Foundation.

*Plans* If an investigation be made regarding cooperative management of business in certain industrial plants, such data and the results of the plan worked out should be placed in the hands of such of our Church members who are interested in the management of big industrial concerns so that the information may be widely distributed.

The Church may be definitely related to reconstruction by the method of social study class and by the method of giving out information obtained after careful investigation.

## Institutional Work and Agencies

### Institutions.

It is apparent, upon survey, that no constructive policy on the part of every Diocese and missionary jurisdiction has been adopted regarding what institutions are needed and what work the Church ought to be doing for dependent people, the physically disabled, and delinquents.

*What we have* Some Dioceses are fairly well equipped with homes for old people and are doing no other institutional work. The next Diocese with the same sort of population may have no institution whatever.

Another Diocese will have a home for boys or an orphan asylum and nothing more.

It is usually impossible to tell why our various Dioceses have the institutions they have, or why they do not have others to fill a need equally imperative.

The question has never been faced as to what institutions a Diocese with a population partly urban and partly rural should have.

We cannot be indifferent to turning over the care of children to politicians or to non-sectarian secular agencies.

Most progressive states have developed a placing out system under state supervision, yet there are large groups of children who cannot be placed out, but for whom institutional provision must be made.

Juvenile courts take care of the cases of the children who are incorrigible, yet large numbers of these children are regularly sent to penal institutions; in some states to Roman Catholic institutions because there is no provision made for their care by non-Roman Catholic Churches.

At St. Andrew's Industrial School, in Providence, R. I., and at the Industrial Farm, in Covington, in the Diocese of Newark, the Church has done a magnificent piece of work in providing a home for boys who would otherwise have to be sent to some penal institution.

The Church ought to carry on work of this kind in all parts of the country.

*What we need* Certain parts of the country have no provision for crippled children, many of whom were crippled by infantile paralysis.

The Joint Commission ought to be so financed that it could assist in starting such institutions where needed, giving perhaps some help in the maintenance at first as well as in the organization of such work.

Homes for the aged almost always make a charge prohibitive to the very poor unless they be fortunate enough to belong to a parish that provides for them on the parochial budget.

Public homes for the aged, commonly known as almshouses, make no distinction between persons sent them who have been debased by drink and immorality and those sent them simply because of poverty.

Oftentimes cultured Church people come to the end of their lives friendless and alone. The Joint Commission ought to be able to give this problem the attention it deserves.

### **The Church Mission of Help**

Work among wayward girls is now carried on in the Diocese of Long Island, New York, Newark, New Jersey and Pennsylvania. The Church has demonstrated its ability to handle the problem of the wayward girl, and enormous good has resulted where the work is established.

*What we need* Two things are necessary:

1 There must be an adequately supported department under the Joint Commission to push forward this work in all parts of the country where it is needed. There are at least fifteen places now—probably nearer one hundred—where this work needs to be carried on. We need money to organize it.

2 The work must be carried on by trained workers. Many splendid women, trained in the war, desire to give their life work to the Church. This opportunity may not come again, so there must be money furnished to train the workers and then set them to work in the various known fields.

### **City Mission Work**

The work the Church has abundantly demonstrated she is able to do well. It consists of ministry to prisoners, and outcasts of various kinds, in the many different institutions.

There are about twelve such organizations in the country. Notable work has been carried on for many years in Philadelphia, New York and Boston, and more recently in Cleveland, Cincinnati, St. Louis and elsewhere.

*What we need* This work commends itself to all people, winning love and respect for the Church. We want to put the Church foremost in this work in every city of the country. We must have an adequately supported central office to organize it and train the workers.

### **Work Among the Negroes**

The Church has some splendid industrial schools for training Negroes in the South. It is necessary that there should be some plan worked out whereby those so splendidly trained in our schools could work in their home towns.

This extension work would give the Church her full share in the training of Negroes in citizenship, and in the new part they will be expected to take in the future.

*What we need* A considerable sum of money ought to be put in the proposed budget for the investigation and working out of some plan along these lines.

## Logging Camps

### Problem

Logging camps, employing between one hundred and fifty and two hundred thousand men, are operated in Wyoming and Washington.

These places are hot beds of I. W. W. propaganda, apparently because the I. W. W. has been more interested in getting at these men than has the Church.

*What we have* Careful investigation of the situation was made by the Federal Council of Churches. He found the men eager and willing to discuss economic problems. Chaplains should be appointed to go to these camps. They might hold open forums for the discussion of such questions as to whether the I. W. W. program is the best that can be suggested and what other ways there are to solve the problem society now faces.

*What we need* Such chaplains must be men of ability, and be well paid. The Bishop of Olympia would heartily support such work if the Joint Commission could be financed to carry it out.

*Problem* Our Church has no right to protest against the propaganda of the I. W. W. unless we are willing to do our share in the propaganda of a broader and better vision of social justice and righteousness for all men.

The Presbyterians expect to put fifty thousand dollars into this work. The Episcopal Church ought to do her share also.

## Country Demonstration Stations

### Problem

The Episcopal Church is everywhere known as "The City Church." We have but a few places in the country to which we can point with pride. We propose to gather the experts on country work in conference to develop the best plan for carrying on our Church work in the various country districts.

*What we need* We ought to be able to underwrite a considerable number of places where properly paid clergymen could be established with a sufficient staff to carry on a really great work. We will demonstrate that the Episcopal Church can carry on country work if properly supported as well as work in suburban places.

The problem of the country Church is so largely a community problem that this work naturally falls under the Board of Social Service rather than under the Board of Missions.

## Parochial Social Service

### Problem

The central office needs a department on parochial social service to collect the data available and to have demonstration stations to show the best methods of community work which are possible for large parishes, medium sized parishes, and small parishes.

If we are to preserve for the Church what is fundamental—the saving of the energy and time of the clergy for the spiritual work—this work is of the utmost importance.

## Training of Workers

### Problem

There is an increasing demand for trained workers for parishes. Many parishes desire and are able to pay good living salaries for trained workers, but we have no workers to send.

*What we need* A great many women and men would be glad to give their life to Church work. The Social Service Commission ought to be able to provide training for such workers and to send them to the parishes needing them.

## Field Secretaries

### Problem

To carry out the program suggested above it would be necessary not only to increase the staff at the central office, but also to provide field secretaries to cover such Dioceses as are financially unable to support their own secretaries.

## Budget for Joint Commission on Social Service

### Central Office

		3 Years Asking
<i>What we need</i>	Salaries of Secretaries .....	\$31,500.00
	Traveling .....	18,000.00
	Office .....	4,500.00
	Printing .....	30,000.00
	Stationery and Postage .....	7,500.00
	Stenographers .....	22,500.00

### Development Work

Institutional Work .....	60,000.00
Country Demonstration Stations .....	90,000.00
Church Mission of Help .....	30,000.00
Training of Workers .....	30,000.00
Industrial Work .....	15,000.00
Sundries .....	6,000.00
Work Among Negroes .....	75,000.00
City Mission Work .....	30,000.00
Provisional Secretaries .....	150,000.00
 Grand Total .....	 \$600,000.00

# LATIN AMERICA

The Church does not follow the State in asserting the Monroe Doctrine, our people can be accused of Prussianism—of having only material interests in Latin America

## General Features

THE twenty Latin-American republics have suffered in their fight for freedom as our northern republic never did; all the factors in their problem were adverse. They had a wrong start 400 years ago when Columbus planted his first colonies in the West Indies. Life was too easy for the newcomers; nothing offered resistance; wealth and willing slaves were everywhere at hand.

Succeeding rulers in Spain merely drained the colonies dry, and sent as governors to the new world only the unfit and the inept. Exploitation of the natives and the natural resources took the place of constructive upbuilding. Corrupt paternalism in both Church and State interfered with the slightest development of real independence. Climate and agricultural wealth fostered this condition, until, at the beginning of the nineteenth century, practically all initiative had been destroyed.

Small sporadic uprisings were the only expressions on the part of the people of their desire for freedom, actual independence and self-government. They did not know what they wanted, nor did they know how to organize to determine what it was, while the great republic in the North had a band of consecrated Churchmen and an eager Church to guide and advise its first steps toward freedom, the Latins had no help from the source to which they naturally turned.

Public schools were unknown though desperate efforts were made by the young republics from time to time to establish them; rarely did such systems reach beyond the statute books. At the present day, the Latin-American schools are wholly inadequate both in numbers and curricule.

Instead of Latin America being a part of the world already pre-empted by the Church of Rome, it is largely unevangelized, that Church having long ago abandoned the descendants of their sixteenth century flock.

The dominant factors in the different republics—the educated classes, the intellectuals—have recognized the fallacies of much of the former religious instruction and have become agnostics. In losing their faith these intellectuals have lost the sense of obligation to their fellow-countrymen, and, instead of helping to provide schools and education generally, have developed a materialism that seeks only self-aggrandizement.

Conditions that have existed in Latin America to an increasing degree for the past 400 years, have produced an inevitable sequalae the problems that the Church is bound to face today.

*Problems*

Great illiteracy.

Growing agnosticism among educated classes.

Lack, on the part of the lower classes, of compliance with the marriage laws, leading to a large percentage of recognized illegitimacy.

General irresponsibility as to maintaining a stable government.

Great diversity of language and dialects.

Unwholesome popular literature.

# PORTE RICO

*“‘For God and for right’ has become a spiritual strife, a holy and consecrated war for the principles and service of God.” —Bishop Colmore*

## General Features

PORTE RICO came voluntarily under our flag in 1898. The island territory contains 1,200,000 people packed into about 3,600 square miles, every one of which contains over 325 persons, or more than ten times that of Continental United States.

The island is not the rich spot its name indicates, for an adequate living, according to our standards, would have to be fairly wrested from it.

The Roman Church was practically the only Church that ministered to the natives up to 1898. As a result there were far too few schools for the peon classes, and instruction was of the paternal order rather than along industrial or agricultural lines. They were taught only enough to keep them “peones” forever.

**Problem** Sixty per cent. of the people are still illiterate. Eighty per cent. of them live in rural communities in the direst poverty. No training in the meaning of democracy or of Christian self-government.

The larger cities, such as San Juan and Ponce, present problems that are rural rather than urban; in fact, the problems of the entire island are rural.

The need of teaching Porto Ricans the true function of the Church: to train in Christian living by example as well as practice. Heretofore the Roman Church christened them and buried them, and married them if they could pay the fees that the Church demanded.

This resulted in a great disregard for the marriage ceremony by a large portion of the island, and a consequent percentage of illegitimacy that was alarmingly high. After our possession of Porto Rico it was practically impossible to impress the necessity for the marriage ceremony on the mind of the average peon, to whom it had become a rite relegated to the rich alone.

There are but 50,000 Protestants on the island. The rest are nominally Roman Catholics or merely indifferent to all religion.

The island manufactures barely enough articles for home consumption, with the exception of certain excess quantities of sugar and tobacco. This means that the island Church will not be self-supporting for a long period.

To reach the people who are sojourning on the island for varying lengths of time.

To supplement government schools in teaching English to a vast Spanish-speaking people who are under our flag but alien to our speech and habits of thought.

To supply teachers who will in turn train the Spanish-speaking teachers for work in the many large towns and villages.

To start Churches for the people outside the cities where Christian citizenship obligations may be inculcated in the minds of those outside the reach of the government-maintained schools, and especially to train in Americanization the adult, for whom the Church is the only possible school.

## Evangelistic

THE newest and most successful native work at El Coto has interested the whole countryside of that district, so that the Chapel is always crowded. There are many such districts where the people are wholly without any religious influence. It seems that the Church must have a large field in just such regions.

*Problems* To reach these native villages, to interest and impress them with the Christian ideals of citizenship and responsibility.

To maintain the work among the fixed congregations in the cities and still reach out to build up the Church among those still speaking only Spanish.

While the Churches, as to church buildings, are good all over the island, the practice of going to Church regularly and constantly has grown to be very bad. No initiative is found among the peons; they require direction and constant care. Intensive work must be done in all our Missions for some years to come.

In the States a parish will hold together for some time without a rector—here not. The sheep will soon be scattered, though so well trained as members of the Church of England. If one makes a canvass of the denominations which minister in the English language, and supply Church buildings and regular pastors, one finds among that flock a good many sheep which have strayed from the Church's fold.

One cannot be simply a leader of services in Porto Rico, one has to be a constant and steady pastor or visitor among his flock in order to hold them, and to establish the habit of going to Church at other times than at fiestas.

*What we have* At Ponce, Holy Trinity musters two congregations, one English and one Spanish. In San Juan we have the Church of St. John the Baptist for English-speaking people.

In San Juan, Puerta de Tierra, we have St. Luke's Church, where services are held in both Spanish and English; with its mission at San Juan, Santurce, the Chapel of the Annunciation, and also St. Paul's Chapel in the same place.

St. Andrew's Mission at Mayaguez holds two services, Spanish and English. El Cota the Chapel of the Resurrection has the two congregations. Vieques has All Saints' Mission for English, and Fajardo, The Transfiguration, for Spanish speaking people.

To aid our work and give the Sunday School lessons in Spanish, we have "*El Nuevo Siglo*," a four-page religious paper. In its columns are also translations into Spanish from many notable Church books.

Native workers are essential to the progress of the Church. They will be a permanent equipment, and not coming and going. In time thousands of dollars would be saved by the Board not having to pay for outfits, passages, and expensive furloughs.

A parish house at Ponce to provide a place for meetings.

At Rio Piedras a home for postulants who attend the university for their academic work.

At the New World School a rectory is needed in place of the converted native hut that has been used for the past eight years.

At Fajardo, a country district at the Eastern end of Porto Rico, a portable Church is needed. This can be moved when the success of the mission justifies building a larger or permanent Church.

## Educational

THE American Government has a thoroughly established public school system on the island, but with a large number of excellent school buildings is unable to provide for all the population of schoolage.

The necessity for Church schools is seen by all; the Church is seeking to do her share in this particular. Young men must be educated and trained for the Ministry and for parish workers.

Sixty per cent. of the people of Porto Rico are illiterate, and inasmuch as their birth rate is very high it is necessary to concentrate upon the school question immediately. Adequate use should be made of the government supported university at San Piedras, which has an excellently planned normal course, including a summer school.

<i>What we have</i>	The New World School at Manati. A parochial school at Annunciation. Parochial school at Condado. One at San Juan and at Puerta de Tierra, and the Mission school at Mayaguez.
<i>What we need</i>	We need for the school at Manati fuller equipment, as that which we have is very simple. We need two cottage dormitories, a common dining room, a kitchen, laundry and a school building. Schools for the education and training of native workers.

## Medical

EVERY Latin-American country needs adequate instruction in sanitation and hygiene. Each province and city needs modern hospitals, clinics and American doctors.

The knowledge of medical care is hardly rudimentary among the peon classes of Porto Rico.

<i>Problems</i>	To supply proper doctors, nurses and workers to care for the people and to prevent the recurrence of the various scourges so liable to visit hot countries where there is no knowledge of sanitation. The hospitals are always so overcrowded that the need for nurses is constant and increasing.
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<i>What we have</i>	At Ponce, St. Luke's Hospital
	The training school for nurses in connection with this hospital.
<i>What we need</i>	The enlargement of the training school for nurses at Ponce, in order that we may house an additional twenty girls.
	More staff and more workers for St. Luke's.

## WHAT WE HAVE

### PROPERTY—

#### No. Valuation

Churches, rectories	7	\$76,100
(parish house and homes, with land)		
Educational institutions	3	39,200
Hospitals	1	68,000
<b>Total</b>		<b>\$183,300</b>

### STAFF—

7 Clergymen

Lay readers (2 foreign, 6 native)

8

Catechists	2
Teachers	9
Doctors	2
Doctors' assistants	2
Nurses	6
Women workers	3
Native teacher	1
Native assistant	1
Parochial School teachers	13
Parochial Scholars	279
Sunday School teachers	33
Sunday School scholars	712
Communicants	572

## WHAT WE NEED

### PROPERTY—

No.	For 3 Years
5 Churches	\$87,500
1 Chapel	11,000
6 Rectories	41,500
2 Schools	10,000
2 Parish Houses and schools	29,200
2 Cottage Dormitories	5,000
1 Industrial Department	3,500
1 Nurses' Home	7,500
<b>Total property and equipment</b>	<b>\$195,200</b>

### STAFF—

3 Clergymen

1 Deaconess

2 Assistant nurses

1 Matron for training school

1 Native teacher

1 Woman worker

2 Women teachers

Maintenance for New Workers \$24,983.88

Maintenance for Old Workers on Field 147,417.47

\$172,401.35

Total staff \$367,601.35

# THE VIRGIN ISLANDS

## General Features

THE American Islands comprise St. Croix, St. John, St. Thomas, and some fifty very small islands scattered about them; the two islands that belong to Porto Rico—Culebra and Vieques—are also included in the group called the “Virgin Islands.”

The total area is about 150 square miles, with a population of some 27,000. The density is about 190 to the square mile, a much larger figure than is found in most of the West Indies.

These islands are mineral rich, particularly in bituminous coal and iron.

Before slavery was abolished much sugar was produced, and is still the leading product.

The value of the islands lies in their strategic location, and in the fine harbors found everywhere. Roads and railways are still embryonic.

The great majority of the inhabitants are Negroes, although many of the people are of English and Danish blood mixed with native Indian and African. English and Danish, with indescribable dialects, are the languages spoken.





# THE CANAL ZONE

*“The most cosmopolitan Parish in the world”*

## General Features

OUR work in the Canal Zone, and the northern coast of Colombia, covers an area of 500,000 square miles with a population of 200,000.

Because the canal is the highway of the world the zone will soon become in comparison to its area, the most important military and commercial center on earth.

The Zone presents a modern city side by side with the unsewered and unsanitary native city. Much of the old city has been cleaned up by the Americans, but much needs to be done.

Adjacent to the Canal Zone are more than a million heathen; there the San Blas Indians live.

Christianity is more conspicuous by its absence than its presence.

*Problems*      To emphasize everywhere Church Extension work along educational and racial lines.

To provide Churches for the mass of Negro worshippers who were members of the English Church in the West Indies, but who have no place to attend service. They are still earnest Church-goers, but they must be given a Church.

To create a really Christian Community throughout the Zone and adjacent States.

To build schools and Missions among the Indians, and in old Panama City.

## Evangelistic

CHURCH work seems to have been begun on the Isthmus of Panama by representatives of the Protestant Episcopal Church as early as 1855.

That was when the first crowd began to seek the new gold fields of California.

At that time an attempt was made to provide for the spiritual needs of those who would have it. Christ Church in Colon still stands to suggest those feverish and chaotic days.

On March 8, 1906, the work in the Zone was transferred to us by the Church of England.

Our first Bishop in charge was the Bishop of Washington.

The work in the Zone has necessarily been of a transient nature. We have had to rush in and build camps and Missions overnight, that would last but a few months and then would be wiped out.

Since the American Church failed to care for the work, the English Church stepped into the breach and ministered to the people until 1906.

During the building of the canal the number of West Indians employed by the administration was very great and thousands of them were Churchmen.

Another phase of the work has been the hospital work. There are colonies of lepers; there are colonies of fever-stricken patients, stricken with the fevers of the tropics. To all of these we must minister physically and spiritually.

Not to be strongly represented in the Zone now would be almost like having no Church in Washington, D. C. A center of Federal activity calls for the American Church.

Our evangelistic work in the Canal Zone has resolved itself into two parts: ministering to the Negroes who have become residents of the Zone, and ministering to the whites.

<i>What we have</i>	Christ Church in Colon.
	A separate Church for white congregation.
	St. Paul's Church at Panama.
	St. Peter's Church at La Boca, intended for the colored employees.
	The Holy Comforter at Palo Seco for the leper colony.
	St. Albans at Pardiso for the colored population.
	A Mission at Corozal for the hospital for the insane.
	At Coharrillo, a suburb of Panama, a mission for the colored.
	At Gatun, a Mission for the colored.
	At Christobal, an American Church.
	At Ancon, a Chapel in the hospital of St. Luke's for the American civilians.
	A Mission at Mount Hope.
<i>What we need</i>	In Panama City, a parish house and orphanage.
	At New Cristobal, a Church building for the Americans and a clergy house.
	At Mount Hope and Gatun, Church buildings.
	At Paraiso, a rectory and a parish house.
	At La Boca, a parish house.
	At Chorillo and St. Barnabas, mission halls.
	We need workers at Santa Marta, Baranquilla and Cartegena.
	We need a white priest for work among the enlisted men of the army and navy.
	We sorely need a woman worker for Panama City, with special reference to the old city.

## WHAT WE HAVE

### PROPERTY—

Churches, Rectories and Mission No.	4
Stations	13
Valuation	

### STAFF—

Clergy	4
Catechists	8
Sunday Schools	9
Sunday-School pupils	744
Communicants	1366

## WHAT WE NEED

### PROPERTY—

Church for Americans at Nel Cristobal with Clergy House	\$50,000.00
Church at Mt. Hope	5,000.00
Church at Gatun	4,000.00
Enlargement of Christ Church at Colon	7,500.00
Rectory and Parish House at Paraiso	7,500.00
Parish House at La Boca	5,000.00
Parish House and Rectory at Panama	35,000.00
Mission Hall at Chorillo	3,500.00
	\$117,500.00

### STAFF AND MAINTENANCE—

Clergyman	
Woman Worker	
Orphanage Director	
Maintenance for new workers	9,900.00
Maintenance for old workers on file	21,401.00
	\$31,301.00
Total Askings	\$148,801.00

# CUBA

## General Features

THE largest and the richest of the West Indies, it has a total area, with the Isle of Pines, of 45,881 square miles, and a population of about 2,500,000.

Three-fifths of these are native whites, the rest being Negro and mixed blood.

Literacy is still low on the island, being only 56.6 per cent. at present. The excellent school system has not yet reached throughout all the rural section.

Agriculturally, Cuba is very rich, but her resources are largely developed along the line of sugar production.

Iron and copper are the chief paying mineral deposits. Hard woods abound.

The people as a whole are very poor although their condition has been materially bettered under the various administrations that have been in operation since the republic was established.

Cuba is pre-eminently an agricultural country—yet because of the large production of sugar her problems are largely industrial.

The excellent railroad system runs almost the whole length of the island with branches crossing from north to south—but the increased traffic of the past few years and the lack of repairs have made it inadequate, and it is sometimes difficult to get from place to place.

Cuba is underpopulated—labor is scarce, large employers have been seeking it everywhere—so we face the problems of immigration.

*Problems*      Providing services and schools for the Negro population many of whom though nominally Christian are actually fetish worshippers.

The starting of schools for the poorer people all over the island, and the development of Church extension work on the many sugar plantations. This means an added number of Spanish-speaking workers.

The strengthening of the work among the Americans who are residents of the island. These people are prone to the demoralization common to all Anglo-Saxons in the tropics.

To provide ministrations in three languages to two races, and the citizens of at least half a dozen nations.

The huddling together, in an indescribable manner, of the people living in cities and large towns.

The high cost of living, including rentals, with wages low in comparison.

## Evangelistic

THE great need of Cuba is that of training for leadership to provide the next generation with men who are fully alive to their individual responsibilities.

The opportunity of the Church lies with these boys who will be the men of tomorrow.

The ritual of our Church service appeals to the love of beauty found in every Latin.

Sugar-growing and tobacco cultivation are the principal agricultural lines known; we must teach modern scientific farming as adapted to the tropics.

All foods have to be imported to Cuba, hence the farmers in the outlying districts need instruction in what to do with the patch of land that is so rich that it "has but to be scratched to yield a living." The work of the Church is to gather these people and ground them in the principles of right-living, spiritually, economically and socially.

*What we have* At Gauntanamo we have an attractive Church and a large plot of ground, sufficient for necessary parish buildings. The Church is crowded every Sunday; not large enough to accommodate the worshipers at fiestas.

At Sagua la Grande we have a Mission organization. This is a town of about 20,000 in the north of Cuba, the headquarters of the Cuban Central Railroad, with a large English-speaking colony; there are three Congregations, one in English and two in Spanish, with two Sunday Schools.

At Cienfuegos, the third largest City in Cuba, a Mission and a Sunday School of about sixty, but our services are held in a rented building.

In Havana we have a cathedral, Holy Trinity, and a Sunday School; also at Jesus del Monte a Mission with chapel and Parish House.

In Santiago we have a Mission organization. There are three congregations: two in Spanish and one in English.

In Camaguay we have a Mission organization, with a Sunday School of over 100 children. Although this province has been the most backward in Cuba, it is developing rapidly and rents are rising daily.

In Los Arabos, a small town in central Cuba, we have a good Church and a growing congregation.

We have, all told, forty-seven stations on the Island of Cuba, which includes five on the Isle of Pines.

*What we need* A house for our missionary in Guantamano. He is threatened with eviction unless we can buy the house he lives in; there is no other for rent in the city.

In Sagua la Grande we need three buildings to replace those we are now renting. These houses are unsatisfactory and have been condemned by the sanitary department, but no others can be found. We will not make much impression on the community until we have a permanent location for our work.

In Cienfuegos we need a Church building and a rectory. Our present location is poor and we should move nearer the center in order to exercise the right influence over a growing community.

A Church and rectory in Camaguay. Leased building is in an out-of-the-way place and not large enough to hold our people. A permanent location would widen our influence.

The institution of religious services for the West Indian Negroes on the sugar plantations. They constitute a danger and an opportunity both. If we do not look after them they will drift into heathenism. If we do reach them they will be a source of strength to the Church.

## Educational

THE type of school that is particularly needed in Cuba is the industrial school. Both the boys and the girls need to be taught how to work, to be self-maintaining. They have been so impregnated with the old Spanish idea of the degradation of work, that we must overcome both its tendency and the tropical desire to rest. We must teach them the new standpoint of the dignity of work and its necessity on the part of all Christian citizens. The whole policy means a reconstruction of the idea of education. School facilities in Cuba are limited. The only chance for a boy to get an education is in a city. This education must include training for citizenship. For centuries the people have depended on authority, and have lost all sense of individual responsibility.

The greatest contribution we can make to the well-being of Cuba is to give the leaders of the next generation training in individual responsibility.

We have inherited certain responsibilities from the Church of England for the West Indian Negro, scattered on many plantations and in the sugar mills. They need special schools and teachers.

*What we have* In Havana we conduct a Cathedral School for boys and a Cathedral School for girls, both in rented buildings.

We have the Industrial School of San Padro and San Pablo at Limonar, and the Calvario Parochial School at Havana.

We also have parochial schools at Constancia, at Santiago de Cuba, at Sagua la Grande, Santa Cruz del Norte, Los Arabos, Cienfuegos, Chappara, Bolondrea, and at Guantanamo.

*What we need* In Guantanamo we need a new school building. The school we have is now crowded beyond its capacity and we are unable to rent a larger building. It will also save the haunting fear of eviction from the minds of our workers.

A boys' school is needed in Havana. It is a most strategic location for a boarding school for it will give us a great influence over the next generation and root us permanently in the land.

Each province in Cuba has a normal school but no dormitories are provided and no supervision over home life. A Church hall at one of these institutions is needed to provide a home for many of the girls, where they would be surrounded by Christian influences.

We need a school building in Sagua la Grande to replace the one we rent.

We need the same in Cienfuegos for the same reason.

In Havana we need a building for our Cathedral School. The lease of the building we are using is up this year and the rent has already been raised \$80 per month.

Santiago needs a new school building in the center of the city.

Camaguay needs a new school building. The one that we rent is in an out-of-the-way place and an industrial school is needed, because that which we now rent affords no room for expansion. With this building we must have a larger plot of ground in order to erect other buildings as fast as the school grows.

In Los Arabos we have a plot of ground next to the Church. On it a new building for the school should be erected. This is a small town but our Church is growing rapidly there.

## WHAT WE HAVE

### PROPERTY—

	No.	Valuation
Churches.....	15	
Rectories.....	4	
Chapel.....	1	
Various plots of land.....		
Cathedral School for boys.....	1	
Cathedral School for girls.....	1	Furniture
Industrial school.....	1	only
Parochial schools.....	5	
		\$188,782.38

### STAFF—

1 Bishop
10 Foreign priests
3 Cuban priests
4 Cuban deacons
47 Parishes and missions
5 Lay readers, four Cuban and one foreign
10 Teachers, nine Cuban and one foreign
12 Foreign women workers and teachers
20 Day schools
33 Teachers
1164 Pupils
38 Sunday Schools
1815 Sunday School pupils
1933 Communicants

## WHAT WE NEED

### PROPERTY—

	For Three Years
1 Boarding school for boys.....	\$100,000
1 School, rectory and teacher's house.....	35,000
1 Church school and rectory.....	50,000
1 Church, school and rectory.....	25,000
1 Church, school and rectory.....	30,000
1 Church, school and rectory.....	30,000
1 School and rectory.....	3,000
1 Industrial school.....	25,000
1 Church hall.....	20,000
1 Deanery.....	18,000
	\$336,000

### STAFF AND MAINTENANCE—

2 Clergymen with traveling expenses	
1 Principal.....	
1 Assistant.....	
4 Teachers.....	
Scholarships.....	9,000.00
Maintenance for new workers.....	31,143.00
Maintenance for workers already on field.....	185,369.93
Total Asking.....	\$560,512.93

# DOMINICAN REPUBLIC

## General Features

THE eastern seven-elevenths of the island of Hispaniola, comprises about 18,000 square miles with a population of 800,000; these people are mainly of mixed blood, European, African, and Indian, and speak Spanish principally.

Religious toleration prevails and education is nominally compulsory, but less than 12% of the population attend school. The school system is elaborate on paper but totally inadequate.

The finances of the island are very bad, and its natural resources little developed or neglected. In both vegetable products and in hard woods the Island has great possible wealth, as well as in minerals.

There are no good roads, the people using water routes from one city to another; only 175 miles of railways have been built.

Like the Haitian Republic the government of the Dominican Republic is decidedly fluid; its instability has reduced the island to what is practically bankruptcy.

Under American administration, however, many improvements are being put forward, especially along lines of sanitation, financial responsibility, and governmental stability.

*Problems* The same conditions maintain as in Haiti.

To provide schools and Churches, strengthen the backbone of the people, and teach them self-government in all ways.

## Evangelistic

THERE will be undoubtedly a great development in the Dominican Republic, as soon as the government is able to turn its undivided attention to the affairs of this part of the world.

Roads must be constructed. The approach to various parts of the Republic is only by sea.

The financial condition of the country is rather good. Telephone and telegraph lines are being extended. The postal service is being modernized.

We have experimental farms in three or four provinces.

We must do our work from New York headquarters. The Dominicans resent anything connected with the Haitian Republic.

Our principal Church is in Santo Domingo City.

At San Pedro de Macoris we have a Mission; the country round about is ripe.

We have a good Mission at La Roma. This is a star point. From here it is possible for us to reach out to other Missions.

No work has been attempted in the northern part of the San Dominican Republic; the interior has not been touched; the eastern shore has no mission.

In San Pedro de Macoris we have about 10,000 English-speaking Negroes. Three-fourths of these, formerly under the jurisdiction of the English Church, are scattered over nearly twenty thousand square miles. The Bishop has met persons and had service with them who had not seen a clergyman for twenty years.

## Educational

VERY much the same conditions obtain here as in Haiti. More English work is found in the Dominican Republic.

A great opportunity for the Church of this country is with the large population of English Church members.

Thousands of colored people have gone to Central America and the West Indian countries to find work.

The obligation clearly rests with us to minister to these people because they are already Episcopalians. We must have two more clergy, and not neglect our own or other Christian bodies will feel it necessary to do our work.

### WHAT WE HAVE

#### NO PROPERTY—

3 Priests  
3 Lay Readers  
1 Teacher

### WHAT WE NEED

#### NEW PROPERTY—

1 School.....	\$20,000.00
1 School.....	25,000.00
1 Portable Church.....	2,000.00
1 Rectory.....	3,500.00
1 Rectory.....	10,000.00
Maintenance.....	1,500.00

\$62,000.00

#### Maintenance of New Workers—

1 Teacher.....	\$1,500.00
Maintenance of present work.....	28,267.40

Total Askings..... \$91,767.40

# HAITI

*"We must help them to put on Christ."*

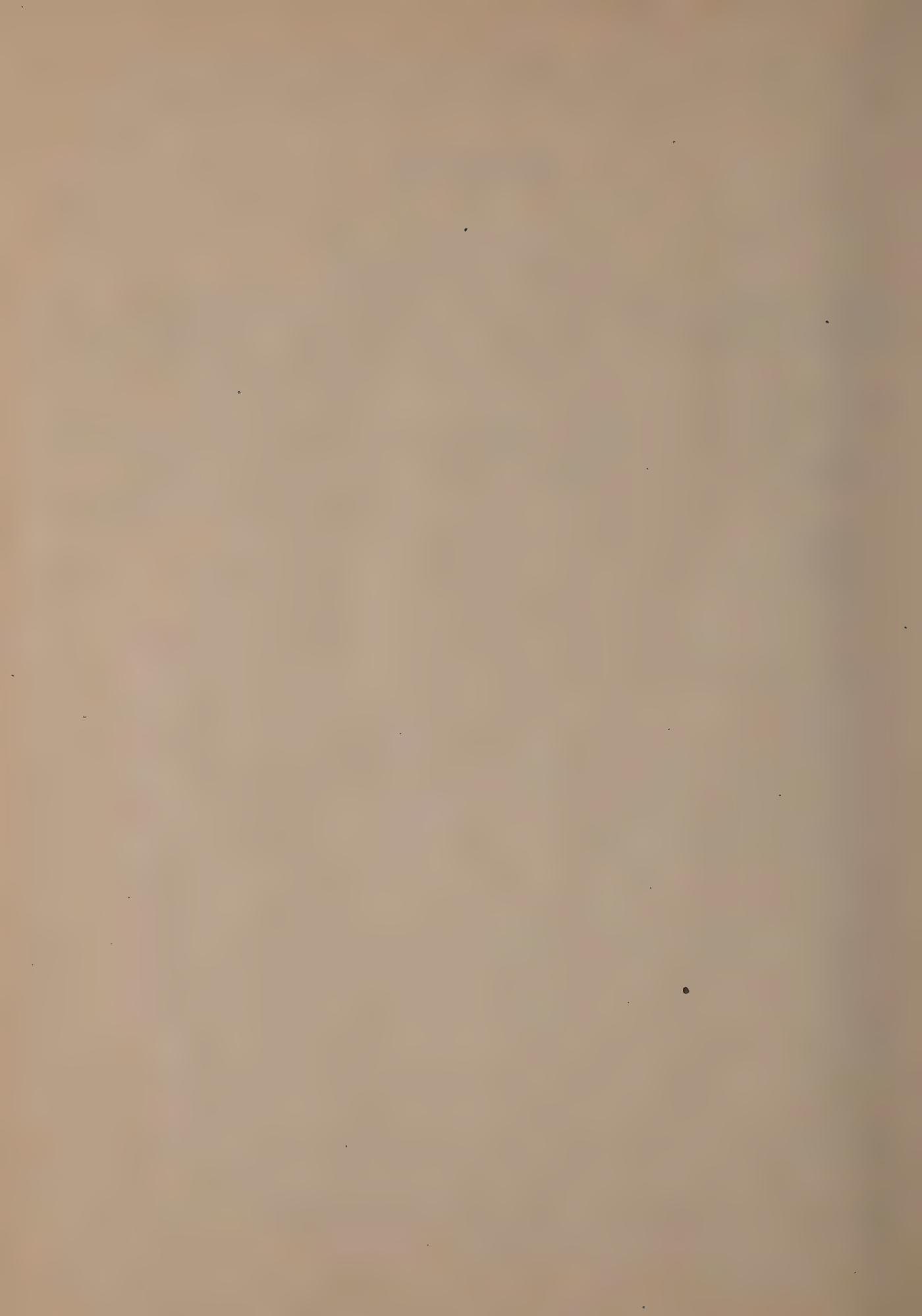
## General Features

THE Western four-elevenths of the Island, called by Columbus "Hispanola," comprises some 9,242 square miles, with a population estimated at 2,500,000, 90% of which are pure Negro, the remaining 10% being mulattoes with a few Europeans. The means of communication from one part of the island to another are very poor, people going by sea from city to city; there are in all some 140 miles of railway on this part of the island.

The financial condition of the republic until very recently was very bad, but is being improved under American administration. The language of the country is French, and religious freedom nominally exists. Haiti is agriculturally rich, but neglected or little developed.

The peasants seem to have been steadily retrograding for many years past in spite of the nominal freedom and self-government of the island.







# MEXICO

*Our nearest neighbor, will not become our dearest neighbor until the Church has seen  
to it that both nations are led by the Spirit of God*

## General Features

MEXICO, our nearest neighbor to the south, shares but few of the characteristics of the northern republic. It is one-quarter the size of the United States, having some 767000 square miles of territory, with a population of about 15,000,000.

Only nineteen per cent. of the people are white, while forty-three per cent. are of mixed, and thirty-eight per cent. of pure Indian blood.

Eighty per cent. of the whole population is illiterate, and ninety-five per cent. of the Indians.

The excellent school system inaugurated under Diaz has not been enforced, although the recent appointment of a competent Secretary of Education has given a certain vitality to the department.

The financial condition of the country is too bad to permit of improvements of any material size; the instability of the government also prevents this, as does the fact that there are many independent and local governments operating in different sections of the country.

This lack of unity is the chief cause for the troubles which oppress the country at present.

At present poverty is everywhere rampant, lands and natural resources are undeveloped or neglected and an exorbitant system of taxation has thrust the country still deeper in debt.

Mexico has been a republic in name and not in fact. Back of the revolutions exist causes that must be eradicated before Mexico can join the republics of the earth: exploitation, poverty, peonage, ignorance, religious oppression.

Mexico will be a land of sorrow until its republican institutions are underwritten with popular education, and that kind of public spirit which the Church alone can create.

*Problems*

- To minister to a land devastated by famine, revolution and disease.
- To provide schools everywhere, particularly in the City of Mexico.
- To establish for boys and girls night schools that are industrial or commercial in character.
- To rebuild and refurnish schools, Churches and institutions that have been looted.
- To intensify the work among the Indians.
- To create the much-needed spirit of confidence in us through the mediation of the American Church.

## Evangelistic

THE work in Mexico began with a revolution of priests within the Roman Church some 70 years ago. Until 1904 it was an Autonomous Church. Since then it has been a missionary district of our Church.

Many of our Missions are located in what are practically Indian unevangelized colonies.

These Missions are scattered throughout the republic, but center largely in the States of Morelos, Hidalgo, Chihuahua, Michoacan, Jalisco and Mexico.

*What we have* Throughout the Republic we have a large number of stations with small but interested and enthusiastic congregations. Naturally, our largest Church is in the City of Mexico, where is Christ Church with over 200 communicants, the Church of San Jose de Gracia has about 120.

In Guadalajara we have two Churches, St. Mark's and Santa Maria. In both these cities we minister to two congregations, one English and one Spanish.

At San Juan we have San Pedro Martir, which has a large congregation that is ministered to by the Church of San Jose de Gracia in Mexico City.

In Nopala, the State of Hidalgo, we have the Church of La Transfiguracion, which maintains a Mission at Encinillas and another one at Humini; also at Maravillas, Chapantango, Chapulaco, San Francisquito and at Santiago Loma. All are in a flourishing condition.

We have a good-sized congregation and the remains of a Church at Joquicingo.

At Cuernavaca the Church of Santa Miguel maintains a Mission at Alpuyeca, and also at Jojutla. These are especially important because they are in the midst of a rather considerable Mormon colony.

In Toluca we have a large congregation. Mexico City also ministers to a Church at Huitzila and at Xochitenco.

In addition to the chapel connected with the Hooker School, in El Oro we have a flourishing Church.

At Amecameca is the Church of La Encarnacion, which maintains a Mission at Tecelco, and also one at Ayapango.

We have a large English congregation at Monterey and another one at Chihuahua. There is a small English congregation in Torreon and another for Americans at Tampico.

*What we need* A home for our ministers in Mexico City, the capital and center of the republic, is most necessary. The one we have rented, or those we are able to rent, are unsanitary and create a bad impression among the people of the better middle class, whom we have begun to attract.

It is difficult for a non-Romanist minister to secure a suitable house in any community. He may never know when his landlord, under stress of superior influence, will force him to vacate.

The rebuilding and refurnishing and completion of the buildings of St. Andrew's Theologica, Seminary in Guadalajara. This seminary has been looted and relooted time and again by wandering bands of rebels. The school was stripped of all its fixtures and equipment and foodstuffs. The glass was taken from the windows, doors from their hinges.

The congregation in Guadalajara needs a Church building. It has been worshipping in rented rooms and private houses for the past twelve years; they have suffered frequent evictions on short notice.

Repairs to the Church in Cuernavaca, where the Church has been stripped of doors, roof, windows and all detachable woodwork and plumbing.

Repairs to the chapel, in Mimiapan, which has been almost totally destroyed. It is located in territory that is still being fought over.

The Church at Jojutla is in the same devastated condition.

At Joquicingo repairs are needed for the Church building, which has been dismantled and stripped of roofs, windows and doors.

In Tlalpam a house is needed large enough to serve both as a Chapel and as a home for the clergy, who minister both to the new congregation in Tlalpam and the old congregation at San Pedro Martir.

At San Sebastian we have a congregation of nearly 300 people and have outgrown all the houses that we have been able to obtain, so that both a Church building and rectory are needed in this Indian town.

If we wish to maintain the Mission in Tecuba, a suburb of the City of Mexico, it is necessary for us to purchase property for a permanent Mission. The nucleus of this Mission has grown through the influence of our Mary Josephine Hooker School.

In Guadalajara we need a rectory. The clergyman is now living in a hotel.

At Monterey, for St. Paul's we need a Church building and a rectory. The Church was for some years self-supporting, but since the revolution has dropped greatly in membership.

This city will be one of the first to receive the influx of English-speaking people so soon as any degree of governmental stability has been established.

## Educational

**M**EXICO needs schools, and then more schools—industrial, training and parochial schools that will teach the children all that Christian citizenship means and will raise leaders for the next generation.

A new field of work is being reached by our Church through these schools among the Indians. These people have been totally neglected since Cortez found them and they do not even speak the Spanish language.

Only one civilizing influence seems to have reached these people in the mountain fastnesses, and that is the Singer sewing machine. Where the agents of the Singer sewing machine can penetrate our people can go, and if these peons can find the money with which to pay 148 dollars (oro) for a sewing machine, they certainly can be taught to help to maintain the schools and Chapels we place among them.

*What  
we have*

The Mary Josephine Hooker School for the education of native girls. This institution is located at Tacuba, a nearby suburb of Mexico City.

St. Andrew's Theological School and farm, located at Guadalajara. In Mexico City itself we have the House of the Holy Name (Casa del Sagrado Nombre). This is a mission house and school.

In Encinillas, in the State of Hidalgo, we have a school for girls, and another school for girls in Maravillas, also in the State of Hidalgo.

In the State of Mexico we have two parochial schools, one at Mimiapan and one at Tlalmimilopan.

*What  
we need*

A dormitory for the Hooker School in order to increase its usefulness. With these added accommodations a matron will be needed; we also ought to have four teachers; with the opening of the contemplated commercial course two more teachers will be needed; for the contemplated kindergarten and primary grades two more.

In the Normal Department, in addition, an appropriation is necessary for buying apparatus and material, particularly for the study of domestic science.

In connection with the House of the Holy Name, it is necessary that we open a night school for young men and women with classes in stenography, typewriting, Spanish, English, arithmetic, and accounting.

It is desired, in connection with this same institution, to extend the educational work to the older boys and young men and women of the working classes, and to intensify the industrial features and co-operative self-help for poor girls, and to lay fuller stress on the social, literary and musical entertainments of an instructive nature.

In addition to opening a day school for boys, including the third, fourth, and fifth grades, to conduct industrial classes for women and girls in which sewing, dressmaking, embroidery, crocheting, knitting and drawn-work will be taught, in connection with the other classes.

In connection with St. Andrew's School, we must equip better the preparatory department for boys from twelve to sixteen, including the fourth and fifth grades, as required by law.

Also to open a commercial department and to equip better the theological school with its tributary and preparatory studies of the normal course, in addition to the theological curriculum, required by the canons of the Church.

At Maravillas a school building is needed, with assistants.

At Humini two schools must be reopened and refitted.

A school at Xochitenco, on the shore of Lake Texcoco, twelve miles southeast of the City of Mexico, is needed; this could be used also as a Chapel. Five Indian villages lie about Xochitenco. The people are most anxious for a school.

This region about Lake Texcoco was the center of the old Indian worship, that included in its rites human sacrifices even up to the time of the coming of Cortez.

## Medical

*What we have* At Nopala, in the State of Hidalgo, we have the House of Hope (Casa de la Esperanza), a hospital for the poor.

Hospitals are greatly needed in the whole Republic of Mexico. The poor suffer from every imaginable affliction possible to the human body.

*What we need* The House of Hope needs its allowance for running expenses doubled. During the month of May there was a daily average of seven beds filled in the hospital, and 218 out-cases treated.

We need an appropriation for the doctor's salary and a real missionary doctor.

We need more equipment, a full general set of surgical instruments and a sterilizer. A supply of blankets, sheets, etc., and clothing for the sick, and Red Cross supplies generally.

## WHAT WE HAVE

PROPERTY	No.	Val.
The Hooker Memorial School and Orphanage		
St. Andrew's Industrial School and Farm		
Mission House and School		
Hospital for the Poor		
2 Schools for Girls		
2 Parochial Schools		

## STAFF

Bishop	1
Parishes and Missions	44
Clergy (6 Foreign and 14 Mexican)	20
Lay Readers	10
Day Schools	5
Day School Scholars	250
Teachers in Parochial Schools	11
Pupils in Parochial Schools	64
Sunday Schools	18
Sunday School teachers	27
Sunday School pupils	293
Communicants	1565

## WHAT WE NEED

PROPERTY	For 3 Years
4 Churches . . . . .	}\$40,000.00
3 Rectories . . . . .	15,000.00
3 Parish Houses . . . . .	15,000.00
Chapels . . . . .	6,000.00
Repairs to Buildings . . . . .	12,500.00
2 School Dormitories and Addition to Schools . . . . .	\$88,500.00

## STAFF AND MAINTENANCE

4 Clergymen	
1 Lay Reader	
1 Superintendent of Orphanage	
1 Trained Nurse	
1 Matron	
1 Doctor	
6 Teachers	
Maintenance for New Workers . . .	\$25,510.22
Maintenance for Workers already on Field . . . . .	\$164,335.67
Total Askings . . . . .	\$278,345.89

## BRAZIL General Features

BRAZIL entire covers an immense area, over one-twelfth as large again as our own Continental United States. There are less than seven persons to the square mile, with only 14,000 miles of railroad in the entire republic.

To the north there are vast stretches of totally unexplored territory, and miles of unnavigated rivers. Only the coastal plains in the tropic part of Brazil are known. In the South many large foreign colonies have been established, particularly during the past two decades.

The soil is unusually fertile, producing luxuriant vegetation and unlimited forests of invaluable hard woods. Brazil is the richest mineral land in the world but is still largely undeveloped. It is also the chief rubber and coffee producing country.

The climate runs from tropical to sub-tropical and even temperate, with a soil suitable for the cultivation of all the products of those latitudes.

The population is about 25,000,000, very heterogeneous, with foreign-speaking colonies often larger than many of our own states. There is a preponderance of Germans, Italians, and Portuguese, of whom fully ten per cent. are foreign born.

Seventy per cent. illiteracy obtains in Brazil as a whole.

The people are very receptive to our service, which from the first appealed to them because of its dignity.

*Problems* To develop educational facilities.

To interest the intellectual classes in church extension work, as fully eighty-five per cent. of this class deny all refuse any save normal allegiance to the Roman Catholic Church.

To provide schools and Sunday Schools for the Indian children for whom comparatively little has been done.

To reinforce the work of the American clergy in Brazil, which has been long without much aid from the home Church.

To counteract an "environment saturated with more than Athenian indifference."

To extend gradually the work over a wider territory.

To found Christian schools for the older boys and girls.

To endow the creches for the working mothers in large cities.

## Evangelistic

*"Our Church's ordered form of worship is particularly effective among Brazilians."*

—Bishop Kinsolving

"Let it be noted that I place in the forefront the *call to men*. Give us the men first and the equipment will follow however tardily in God's good time."

*Problem* A LARGE Indian population most accessible to our influences.

A Hundreds of Indian children ready to be gathered into our Sunday Schools and Parish Schools.

To appeal to the intellectuals in such a manner that an environment so saturated with a more than an Athenian indifference to the Apostolic message may be changed, so that our Church may come into closer contact with the people of the governing classes.

*What we have* One flourishing Church at Porto Alegre, and one at Rio Grande do Sul. Church and land for Trinity Church in Rio de Janeiro. Church at Bage, and one at Monte Negro; at Santa Maria both a church and a mission; at Pelotas and Rio dos Sinos there are prosperous Churches.

All told we have fifteen Churches and eight Chapels, with fifty-one Missions and twenty-four Sunday Schools; one bishop, with five foreign clergy and thirteen native clergy to proclaim the church's message to over 1,715 communicants.

The Sunday School pupils number about 1,900.

Last year there were 830 baptisms.

The total value of the church property is about \$300,000.

There are 145 teachers in the Sunday schools.

Total offerings last year exceeded \$21,000.

*What  
we need*

In Santos, the great coffee port, we have made a start. There the work will develop rapidly, and soon a church building will be needed.

The growing city of Sao Paulo, with three-quarters of a million people, must be our next point of advance. There are Church people there praying God to open the way to us. There are others, the British chaplain asserts, awaiting the Church's coming to join her ranks.

When God gives the personnel needed, viz., an American deacon or priest and a Brazilian priest, we will unfurl the Church's flag in Sao Paulo. And as the Church grows there, for she has grown wherever planted in the fruitful soil of Brazil.

Among the most pressing needs that face us is that of a Theological School. Some ten years ago the Bishop determined to admit no more men to Holy Orders for a time in order to accentuate self-support—I did not feel that it was either healthy or a symmetrical development to enlarge the native ministry further until the native Church should take larger part in their support.

So important was this lesson deemed, that with the approval of the staff, the Theological School for a decade, notwithstanding the pressing need for men.

Now that the Brazilian Church has begun to learn its lesson, and self-support is under way in the chief centers, and now that the Southern Cross School has become a feeder for the ministry, we must keep our faith to the Brazilian Church and keep alive this hope of perpetuation through their national ministry.

In order to do this, Theological teacher is needed, who can act as dean, house-father to the four candidates ready for instruction, and to such others as may be gathered in the future. I must ask the Board for the rental of a suitable building for this purpose; but first, the consecrated man, who is willing to give himself to this task and carry it forward, as the present Bishop of Virginia did in past years.

At Porto Alegre Church, parish house and rectory.

Church of the Redeemer needs a parish house and rectory.

In Rio Janeiro a parish house and residence and a building for Trinity Church.

In Rio Grande City a parish house and rectory for the Church of Our Saviour.

At Livramento a Church is greatly needed.

At Porto Alegre we need a chapel for the Southern Cross School.

A Church is needed in Santos.  
A Church building and lot in Santa Thereza, Rio de Janeiro.  
At Sao Paulo a Church building and land.  
At Meyer a Church building is very necessary.  
We need an American clergyman for the Girls' School at Porto Algere.  
One layman and one priest for the Southern Cross School.  
One clergyman for the Theological School.  
Rectory and parish house at Pelotas.  
One American priest for Sao Paulo.  
One American priest for Rio Janeiro or vicinity.  
It is desirable that we have an apportionment to maintain four postulants at the Theological Seminary.  
At Bage, rectory and parish house.

## Educational

*"The great need of the Brazil Mission today is more schools."*—Bishop Kinsolving.

*"We face the danger of creating Churches of illiterates in a land of Republican institutions."*

*Problem*

ILLITERACY in Brazil has reached the alarming figure of seventy per cent., because no schools are provided by the state for the very poor.

State schools are entirely unqualified to furnish an education that will fit for moral or church leadership.

The need for girls' school is great.

In Brazil the evangelistic work has outrun the educational, but the time has come when they should go hand in hand, for evangelization without education for the lower classes will produce an illiterate church.

*What we have*

The Southern Cross Diocesan School for boys at Porto Alegre.

*What we need*

A parish school at Santa Maria.

A girls' school at Porto Alegre to be run on similar lines with the boys' school already established there.

We also need a chapel for the Southern Cross Boys' School in the same city.

One American clergyman will be needed for the new girls' school.

One layman for the Southern Cross School.

## Summary

### WHAT WE HAVE

PROPERTY	No.	Value
Churches.....	15	
Chapels.....	8	
Stations.....	51	
Parochial schools.....	1	
Diocesan schools.....	1	
		<b>\$292,253.27</b>
STAFF		
Bishop .....	1	
Clergy (five foreign and thirteen native).....	18	
Foreign teachers and workers.....	5	
Native woman worker..	1	
Communicants .....	1615	
Sunday schools .....	24	
Teachers of Sunday schools.....	145	
Sunday school pupils....	1895	

### WHAT WE NEED

PROPERTY	For 3 Years
3 Churches and Chapels	\$91,000
Church and Rectory at Meyer	17,200
1 Church at Livramento	17,000
1 Church and Lot in Santa Thereza	18,000
1 Church in Santos	15,000
Chapel for Southern Cross School	15,000
Parish House and Rectory	20,000
Parish House and Residence	15,000
Rectory and Parish House at Rio Janeiro	18,000
Rectory and Parish House at Petolas	16,000
Parish House and Rectory at Bage	15,000
Parish Hall and Rectory	20,000
School at Santa Maria	3,000
Girls' School at Porto Alegre	80,000
Repairs on Parish School	700
	<b>\$360,900</b>
STAFF AND MAINTENANCE	
4 Postulants at Seminary	\$2,000
2 Clergymen at Schools	
1 Layman at School	
Maintenance for New Workers	3,266
Maintenance for Old Workers on Field	157,013
Total Askings	<b>\$523,179</b>

### ASKING FOR LATIN-AMERICA

Brazil.....		\$523,179.16
Canal Zone.....		148,640.00
Cuba.....		60,512.00
Porto Rico.....		369,233.88
Haiti and Dominican Republic.....		190,567.00
Mexico.....		278,345.67
Virgin Islands.....		33,840.00
Total Askings.....		<b>\$2,104,320.64</b>

# THE FOREIGN FIELD

THE events of the last few years have been teaching us that democracy is not safe at any single point around the world until it is safe at every point. So long as any one unit is out of step, the entire league of nations is imperiled.

Democracy is not merely a catchword of the War; it has become the watchword of the world. The War has accentuated the ideal and accelerated its growth; but long before the War began the ideal had thrust down its roots in many soils where republican institutions were plants of exotic growth. Portugal and China became nominally republics; Mexico was in an uproar; the Philippines and Java were restless; the blacks of South Africa were threatening to debate the question of whether they must give way to a "white man's country;" and many a South American government tottered on a foundation that claimed the name, and yet lacked the content of liberty, equality, and brotherhood.

If the world is to become safe for democracy, every nation must not only be safeguarded from invasion and spoilation, but also must be made strong enough internally to maintain for itself justice and liberty. Until that day shall come in Asia, Africa, and Latin America, as well as in many parts of Europe, the world cannot be safe. The War has accentuated pride of race, desire for complete self-government, and the establishment of democratic institutions around the world. There is not a non-Christian nation today in which democracy is safe.

Without wishing in any way to displace the soldier in the affection and loyal support of all lovers of justice and right, I would place beside him the foreign missionary as equally worthy of the confidence and support of those who are truly determined to safeguard the democracy of the world.

The missionary has been the carrier of the democratic ideal to the four corners of the earth. He has preceded the explorer and the trader in opening up the highways of commerce. It was through the missionary, and those who came in his train, that the vague forces, which taken together we call Western civilization, began to impinge upon the barriers erected by backward races. Others in more recent years have carried in the trade and the devices of civilization, but it has been left largely to the missionary to carry the idealism out of which civilization itself has come.

The missionary first asks for religious liberty, and then proclaims the inclusive and sweeping doctrines of the fatherhood of Good and the brotherhood of man. He establishes schools which not only teach the elementary branches, but set the example of equality by opening their doors to the poorest and most oppressed. The missionary hospital places a new value on the human body and sets standards for the conservation of life. It teaches charity and mercy. Through these channels go out the very influences which create the ideals of brotherhood and democracy.

The missionary is, without doubt, the chief cause of the fact that America has come to a place of such influence among the Asiatics. Perhaps it is partly because of the democratic nature of that influence, that Japan views with occasional alarm the approach of the United States to Eastern Asia.

The world cannot exist half slave and half free, even when the slavery is but the bondage of illiteracy, ignorance, and superstition. We embarked upon a war to safeguard democracy. By the same logic are we impelled to continue the task (—both now and after the War be over—), of underwriting a world democracy with a world Christianity. There is at hand no other proposal by which the results of this War may be permanently conserved to the backward races.

*Tyler Dennett in "The Democratic Movement in Asia."*

# CHINA: A Republic in the Making

*“China for Christianity and Christianity for China.”*

## General Features

ALL classes in China are interested in the teachings of Christianity.

Every class is interested in the Gospel now, where it was but the poorest class before.

Our three missionary districts in China contain over 100,000,000 persons.

With an awakening Orient centering about China, problems of great moment to the whole world can be met only with the sound principles of Christian Democracy and internationalism.

China is in great peril both politically and religiously; her old religions have not stood the shock of modern education and world relations, and without the Christian faith, China can build no permanent foundations for democratic institutions.

Many of her leaders are religiously drifting, although numbers of them, recognized in educational, social and political life, have become Christians. Those officials who are not Christians are friendly toward, and often co-operate with, our Missions.

China has a greater area than all of the nations of Europe and contains one-quarter of the world's population—over 400,000,000. Her natural resources are practically untouched. The coal deposits in one province alone are sufficient to supply the entire world for many years. Because of these conditions the industrial development of China will be a world move, and unless the Church is careful China will be exploited in a manner that will not aid in Church work.

China, like South Africa, because of her great mineral wealth, is liable to be victimized by the unscrupulous developer, who will take her wealth and ruin her people.

*Problems*      To supply the teachings of the Church to the minds and hearts of a people who are now open to Christian teachings in an unparalleled degree, and to encourage the spirit of investigation in those who formerly had a blind hostility and indifference to the Christian religion, to interpret for them the New Testament, which many are reading now very freely.

To supply Churchmen who can give a reason to these people for their faith, and in this way to secure a dependable Church membership.

To make each congregation the base for outreaching evangelistic work.

To provide a new code to take the place of old customs that are now being discarded; to offset the clan system which has, for so many centuries, retarded development, and to substitute for it the sense of individual responsibility.

To increase the number of well-trained, progressive native Churchmen.

To provide hospitals and dispensaries in important centers, and to teach the people the meaning of modern sanitation and hygiene.

To offset in the Chinese mind their inherent callousness toward all living things, as well as toward human beings.

## Evangelistic Work

**H**OW to keep China's new freedom from degenerating into license. The aim of the Church is to raise up native leaders who will keep China from a wrong interpretation of the Gospel, and so to build up her life.

**Problems** To provide a well-organized, regularly inspected school system, including colleges. To train as teachers, those who have become Christianized in order to reduce the great illiteracy of the country.

To encourage the well-established congregations that are already self-supporting; to assist materially others that are moving steadily toward that goal.

Hundreds of Chinese are annually migrating to Malaysia. If China sends her Christian men out they will become powerful factors in Christianizing new regions. The native Christians will carry the Church with them.

**What we have** An independent, self-governing, self-propagating Chinese Church made up of eleven dioceses, with some two hundred clergy, and nearly two thousand Chinese workers. In some parts of the country Christians of the second, third, and even fourth generations are found.

Steady growth in all directions.

Increased vigorous Chinese leadership.

Excellent Church buildings in the larger cities—such as The Church of Our Saviour, Shanghai; Holy Cross, Wusih; St. Paul's, Hankow; St. Michael's, Woo-chang; Trinity, Changsha.

**What we need** What we need now is to strengthen and enlarge the evangelistic work in the great cities, as the natural centers of influence, and plan to extend work to unoccupied cities of one hundred thousand people or more.

Aid the natives in smaller towns and villages to secure modest Churches and residences for Chinese workers.

To endeavor to make every Christian a volunteer worker.

## Educational Work

**C**HINA is a nation of scholar worshipers."

Schools will provide the "open door" in China.

Ninety-five per cent. of the total population of the Chinese Republic is illiterate.

"China for the Chinese" has become a slogan, and the educated young men of China are her only hope.

Recent revolutions have so changed her outlook that Christian schools now hold the first place in educational life and set the standards for the common schools.

**Problems** To provide Christian schools as the most effective way of teaching the Christian faith and living it. The schools are the most important evangelistic agent, for two-thirds of the pupils come from non-Christian households, who thus obtain their first contact with the Church.

To provide schools to the communities that everywhere are asking, and often vainly, for the establishment of Christian schools.

<i>What we have</i>	Two universities. Thirty-four boarding schools. One hundred twenty-two day schools.
	St. John's, Shanghai, is the leading educational institution of the Far East. Diplomats, business men, officials, clergy, doctors, lawyers, teachers and scientists owe their instruction and inspiration to St. John's.
	Boone University at Wuchang ranks in central China as St. John's does in the East. Its policy is to give sound instruction in all the branches of Western learning as well as in the Chinese language and literature.
	Many believe that China is to be saved by her women. Schools like St. Hilda's, Wuchang, St. Agnes', Anking; St. Mary's, Shanghai, are producing a new type of young women, alert, self-reliant, progressive.
	Special training schools for clergymen, doctors, nurses, teachers, catechists, and Bible women are all turning out effective Christian workers.
	The immensity of the educational task in China is inspiring. Nowhere in the world are there finer elements for future citizenship.
<i>What we need</i>	Continue to buttress the Chinese Republic with Christian education. Strengthen our higher schools for girls. Give our universities better equipment and larger faculties. Establish at least fifty new day schools as evangelizing as well as educational agencies. Guard against the danger of an uneducated Church membership.

## Medical Work

**A** NATION ignorant of surgery or sanitation. In China great cities languish without medical care —their people die like dogs. In America there is a finer hospital, than any in China, devoted entirely to animals.

<i>Problems</i>	Only one hospital in a district whose population totals that of the United States east of the Mississippi.
	Chinese medicine, although possessing some value, is bound up with gross superstitions and magic. Quite incapable of dealing with such diseases as diphtheria, cholera, and plagues.
	Chinese know practically nothing of surgery except as they learn it from Western schools.
	A vast field for eye work.
	Only in certain centers have people awakened to questions of public sanitation; cities the size of Boston draw water from polluted rivers and wells. Every city and village has open sewers.
	The demand for students trained in Western medicine is greater than the supply.

<i>What we have</i>	St. Andrew's, Wusih, is the only hospital in a city of 300,000. St. James, Anking, the only hospital in a district containing 5,000,000.
	Twelve American doctors, two of them women; ten American nurses; fifty Chinese nurses, and twenty-nine medical students.
	Five hospitals treating in wards and dispensaries over 200,000 people each year.
	Two hospitals in Shanghai, one, St. Luke's, in a busy down-town section, does notable work in emergency and accident cases. Largely supported by Chinese and foreign firms. The Municipal Council makes an annual grant.
	Our doctors took a leading part in introducing the Red Cross into China and in organizing the first ambulance corps in the Chinese Army.
	Some officials have given generously for hospital work and have thus shown their friendliness to the Church.
<i>What we need</i>	Two staff existing hospitals with a sufficient number of American doctors and nurses. Combine St. Luke's and St. Elizabeth's, Shanghai.
	Purchase new property and erect a \$500,000 building for men and women.
	Improve and increase the number of nurses training schools.
	One eye, ear, and nose specialist, one woman physician, four American nurses.

## China: Summary

### WHAT WE HAVE

PROPERTY—	No.	Valuation
Churches, Chapels, Rectories,		
Houses . . . . .	80	
Educational Institutions . . .	150	
Hospitals and Dispensaries . . .	15	
<b>Total . . . . .</b>		<b>\$1,570,226</b>
 STAFF—		
Missionaries and Foreign Workers . . . . .	194	
Native Preachers and Workers . . . . .	450	
Teachers . . . . .	670	
<b>Total . . . . .</b>		<b>1314</b>
Communicants . . . . .	5676	
Baptized Christians . . . . .	4954	

### WHAT WE NEED

PROPERTY	No.	For 3 years
Churches, Chapels . . . . .	33	\$268,300
Rectories and Parish Houses . . . . .	10	63,000
Foreign Residences . . . . .	74	288,200
School Buildings . . . . .	77	553,150
Hospitals . . . . .	5	571,000
Women's Work Building . . . . .	1	16,000
Enlargement of American School for Children of Missionaries . . . . .	1	25,000
Northwest Property Building . . . . .	1	18,000
Additional Land . . . . .		183,300
 Total . . . . .		<b>\$1,985,950</b>
 STAFF—MAINTENANCE		For 3 years
Teachers, Doctors, Clergy, Nurses and Other Workers . . . . .	95	\$262,950
For Work Now Underway . . . . .		1,171,704
Additional for High Exchange Rate . . . . .		867,148
		<b>\$2,301,802</b>
 GRAND TOTAL ASKINGS		<b>\$4,287,752</b>

# JAPAN

*“Japan has adapted herself to the ideas of the Occident, but not to its ideals.”*

## General Features

**A** people to whom western civilization, without Christianity, will prove a menace rather than a blessing.

“The leadership of the Far East is, and will be, in this generation, in the hands of Japan.”

Educationally Japan leads the East. Ninety-eight per cent. of her boys and girls between six and twelve are in school.

Ninety per cent. of the graduates of the government colleges are frankly without religious faith.

There are about 125,000 Protestant Christian Church members in Japan, but what are these among fifty-four million people?

Industrially, also, Japan is the leader of the East. In the last ten years the number of Japanese factories has increased by eight thousand, and the number of operatives by over three hundred thousand.

Since the European war began she has been strengthened from a debtor into a creditor nation.

Japan is the only country in Asia that has an army and a navy of material size and full modern equipment.

*Problems*      The recognition of the need of a moral and religious basis for national life.

To make use of these leaders' invitation for our cooperation in the religious regeneration of their own people.

To modify the powerful militaristic spirit in Japan which has so profound an influence here.

To substitute American ideals and principles for the Teutonic ideals and principles, which Japan, for years, has been accepting as a basis for her public conduct.

To substitute the Christian religion for Buddhism and Shintoism, whose hold on the people is so weakened that desperate efforts have recently been made for their revival on patriotic grounds alone.

To teach and instruct in Christian principles those leaders who have grown dissatisfied with the old religions.

To offset the prevalence of materialism and the growing evils of industrial development that are menacing the national life.

To teach these Orientals the proper regard for women, and to respect their chastity. All Orientals regard woman as man's inferior and as a necessary evil.

To teach that womanhood is not merchandisable.

To reach the tremendous hordes that are massed in the newly developed industrial centers.

## Evangelistic

JAPAN needs a religion that works: Japan is spiritually indifferent and must be taught the true meaning of Christianity through its activities.

The safety of the Pacific Americas depend, to a great extent, upon the regeneration of Japan.

*Problems* To provide educated teachers for the thousands of inquirers that have resulted from evangelistic campaigns in Japan.

To build a native ministry that will adapt the Christian religion to Japanese life.

*What we have* In the district of Tokyo we have Holy Trinity Cathedral, five Churches, fifty missions, and eighty Sunday schools.

One Bishop, thirty-seven presbyters, thirty catechists, and twenty-eight Bible women.

In the district of Kyoto we have fifty-seven stations, twenty-two presbyters, eight deacons, twenty-seven catechists, twenty Bible women, fifty-six Sunday Schools.

## Educational

CHRISTIAN literature is a great need in Japan. Trained Christian leadership is the primary need.

The Christian schools in Japan constitute a great educational force. Young men and women enter these schools, their minds are trained and disciplined, and the foundations for a new generation and order are laid.

*Problems* To provide a school system with a religious atmosphere, to counteract the materialistic government schools.

To provide more Church schools for the thousands of non-Christian students ready to enter them every year.

To provide graduates of our Church schools for the many positions of responsibility that are demanding them.

To provide a basis of national ethics that are not Teutonic.

*What we have* St. Paul's College, in Tokyo, which stands out as an event in Christian missions in Japan.

Five industrial schools, twenty-three kindergartens, six night schools, three Church orphanages.

Three general schools—St. Paul's, St. Margaret's, and St. Agnes's.

Three training schools that are particularly important to the mission work, for in these schools the Bible women and catechists are taught.

We also have fifty-four day schools, six boarding schools.

*What we need* To extend our schools in places where the government is at work.

To provide additional quarters for religious exercises to compete with the old law against religious instruction in class rooms and so retain the evangelistic atmosphere of the schools.

To intensify our work in all educational lines.

To build up a greater native clergy.

# Medical

**I**GNORANCE and superstition are the worst enemies to the health of a nation."

**Problems** The close packing in the cities results in unsanitary conditions of living, although Japan has advanced very far as a nation in sanitary and medical science. Still, in many of the outlying districts the absurdities of native medical treatment are responsible for an unnecessarily high death rate.

To provide for the people of all classes the ministries of Christian hospitals, to which the people, especially in rural districts, are highly responsive.

**What we need** A new building for St. Barnabas at Osaka, equipment and maintenance to meet the increasing demands upon this hospital.

The training of native nurses and welfare workers.

**What we have** The Church mission in Japan maintains two hospitals.

St. Luke's, at Tokyo, is one of the finest equipped hospitals in Asia. It has been chosen as a base hospital by the Government, and as a center for Red Cross activities.

St. Barnabas's Hospital at Osaka was established in 1833.

## Japan: Summary

### WHAT WE HAVE

#### PROPERTY

	No.	Valuation
Churches, Parish Houses, Rectories, and Homes	122	
Educational Institutions	25	
Hospitals	2	
<b>Total</b>		<b>\$1,121,015</b>

#### STAFF

Bishops	2
Presbyters (Foreign)	20
Presbyters (Native)	39
Deacons	12
Teachers, Catechists, Bible Women	336
Doctors	6
<b>Total</b>	<b>415</b>

### WHAT WE NEED

	For 3 years
Churches and Chapels	51 \$362,500
Rectories and Parish Houses	11 97,500
School Buildings	25 1,262,500
Foreign Residences	4 32,000
Hospital	1 1,000,000
Additional Land	372,000
Nurses Institute	1}
And Students' Hostels	3} 106,000

**Total** ..... \$3,232,500

	For 3 years
Teachers, Doctors, Clergy, Nurses and Other Workers	29 \$93,300
For Work Now Underway	824,229

**GRAND TOTAL** ..... \$917,529  
\$4,150,029

# PHILIPPINES

*“There is nothing which we undertake that has more to encourage or more to perplex.”*  
—Bishop Brent.

## General Features

THE Philippines comprise two groups of islands, twelve large and twenty-one small ones, with a total area of 115,026 square miles. A population of over 9,000,000 people, composed of Christian, Mohammedan and natives. In addition to these our Church ministers to Guam and Wake Islands.

Industrial wealth of the Philippines has great value. Enormous export and import foreign trade in sugar, tobacco, hemp, cotton and rice within the last few years has been carried on.

Since 1898 the United States Government has introduced a new policy in governing colonies. The Filipinos are in a measure self-governing. It has been an experiment which has worked. In spite of the many dialects, and mixed races, the Filipinos have been quick to learn and to respond to the teaching of the United States. American leaders have inspired encouragement and self-determination in these the United States.

American leaders have inspired encouragement and self-determination in these people—America has given the Filipino his opportunity to make good. Fear of grasping Spanish overseers and unprincipled Spanish soldiers for years produced shiftlessness and low standards of living. Given an opportunity and shown the way, the Filipino is demonstrating his ability to meet his new responsibilities.

However, America's task is but half completed. The duties to the young dependency of the United States have a national character. The experiments in the Philippines of self-government, and adoption of American theories, is being watched and copied by the near-by Asiatic races.

The ultimate solution of political and sociological problems depends upon the regeneration of the individual. Mere education does not teach this. Christianity does teach it. The ideals of civilization must be inculcated for the successful democratization of these Islands.

## Evangelistic

IN few missions do we find such different fields of labor requiring such distinct skill as in the missionary district of the Philippines, which was established by the General Convention in 1901.

On the Tagudin Trail an interesting work is carried on in the Igorot exchange. A large stock of goods is carried, to be sold to the natives or to the missionaries; a line of bullock carts brings the goods up from the coast. There is a sawmill, a press, a machine-shop, and an experimental farm here at Sagada. The young men are trained to be skilled workmen in several industrial lines, and seem very competent when finished.

*What we have* Work among the American settlers and soldiers is carried on at Manila. The Cathedral of St. Mary and St. John affords an opportunity to receive Christian teaching. Near the Cathedral is the Columbia Club which provides healthy recreation and social activities for 400 American men living in Manila.

There are two Missions of the Church on the banks of the Pasig River. Thousands of Filipinos live here. We have at this place a dispensary training school for Filipino nurses, an orphanage and a Church, with services conducted in one of the native dialects.

A Chinese Mission at St. Stephens, with a day and night school, has accomplished splendid work among the Chinese. A new Church is needed here.

Through the co-operation of the army chaplains and the missionaries, effective work is accomplished at Fort William McKinley, one of the largest army posts in the islands. At Baguio a boys' school has been successfully carried on among the Igorots.

The language is the chief drawback here. There are thirty-three tribes and each one speaks a different dialect. To reduce the dialect into sufficient English to interpret the Church service is a difficult task.

However, the Bontoc Igorot has been translated into English and the Mission maintains a school where the children are taught much the same as American children during the forenoon; in the afternoon they have industrial training.

The Igorots are a primitive, tribal people and religious progress is necessarily slow.

The Church at Bontoc is too small for the regular congregation.

*What we need* At least six Churches and Chapels to intensify the work at the up-country stations. For these we will need three more clergy and one woman worker.

In the work in the interior among the different tribes it will be necessary to build residences for the foreign workers. We need eight of these.

## Educational

In the decade and a half that the Americans have been in charge of the Philippines, they have constructed thousands of miles of good roads, and bridged the many mountain streams that before had been impassable barriers.

These improvements have brought the world nearer to the Filipino farmer and given him a market for his produce.

They have brought both the farmer and his family to the larger towns; this means schools as well as Churches and markets.

There are fine modern schools, primary, secondary, and industrial on the Islands, established by the governments.

No direct Christian teaching is allowed in any of them, however.

We are emphasizing the industrial and trade sides of our schools among the natives.

*What we have* In our twelve boarding schools we teach both secular subjects and the duties of Christian citizenship.

St. Stephen's supports a parish school which is very successful.

At Bontoc we have a Boy's School.

At Baguio we have the Easter School among the Igorots; this is being strengthened along the industrial side and is very successful.

*What we need* New school buildings for the Baguio and the Bontoc work.

Two new English teachers, one for St. Stephen's, and one for Bontoc.

## Medical

“THE American Army caused a revolution in sanitary conditions.” St. Luke's Hospital at Manila is being enlarged to meet the increasing needs of the American population.

*What we need* Three hospitals at Zamboanga, Manila, and Sagada. These were established as Mission hospitals and need enlarging greatly.

The hospital at Sagada has been carried on for the past seven years with one nurse and one doctor.

New buildings to replace the old ones at St. Luke's in Manila.

A thoroughly new hospital at Sagada.

Two American doctors and three trained nurses.

## WHAT WE HAVE

PROPERTY	No.
Churches.....	21
Cathedral.....	1
Boarding Schools.....	12
Hospitals.....	3
Parishes and Missions.....	18
 STAFF	
Clergy.....	10
Lay Readers.....	3
Deaconesses.....	3
Teachers.....	13
Physicians.....	2
Nurses.....	19
Other Workers.....	63
Communications.....	1,627
Baptized Christians.....	3,377

## WHAT WE NEED

	For 3 years
Churches and Chapels.....	6 \$47,000
School Buildings.....	2 2,000
Foreign Residences.....	8 12,000
New Buildings to replace St. Lukes' Hospital.....	110,000
Additional Land and Fencing.....	1,150
Sanitary Equipment and Salesroom.....	7,300
 Total.....	\$179,450
Clergy.....	3
Physicians.....	2
Nurses.....	3
Woman.....	1
 For new work under way.....	9 24,600
 Grand Total Askings.....	\$453,797

# HONOLULU

**“There is no spot under flag to-day of such strategic importance to our Government as Hawaii.”**

## General Features

THE Hawaiian Islands lie in the Pacific Ocean half-way between the East and the West—all the opened Pacific sea roads lead through Honolulu. It is the radiating center of trade between the west coast of the Americas and Australia and the Orient. In Hawaii the United States holds the key to the Pacific, and with it the key to the Orient.

The climate is about perfect and the country remarkably beautiful with luxuriant tropical vegetation. The principal products are sugar-cane and pineapple. Valuable timber is procured from the vast forests.

The population is 217,744, consisting of Chinese, Japanese, Koreans, Portuguese, Porto Ricans, Americans, British and Germans. About one-sixth of the population belongs to the pure Hawaiian race. There are 44,000 Buddhists and 5,000 Mormons. The Buddhists are fast gaining a stronghold in this land. They have twenty-five schools, and a temple erected at a cost of \$100,000.

*Problems* To offset the influence of the hordes of non-Christians.

To establish more schools and missions among the Chinese and Japanese. Already very creditable results are shown among the Chinese, who exhibit the progressive spirit of western civilization in their lives. The work among the Japanese is hampered by lack of equipment and by the strong Buddhistic proselyting continually being carried on.

The work among the English-speaking people is met with indifference; they are church people in name, but who seldom attend service; they are victims of the tropics, whether beach-comber or sugar-grower.

Money spent by the Church in the past has brought about a healthy growth and splendid results.

To make Christian Americans of these American-born Orientals, to keep this territory Christian, to combat the “reheathenizing” of this country. Everything points to the increasing importance of these Islands. The desperate attempts of Buddhism to hold the Japanese in their national spirit is a menace to Americanism all over the Pacific.

To work for the country as well as for Christ and His Church in everything we do here.

The influence of these little islands on China and Japan has been immense. Money spent here on the Chinese and Japanese tells.

## Evangelistic

THE work among the Orientals in the Hawaiian Islands has grown in numbers and influence most extraordinarily; the most remarkable products are the women.

The women, especially the Chinese women, carry Christ in their hearts and exhibit the progressive spirit of western civilization in their daily lives.

**Problems**

- To Christianize a polyglot people who speak diverse tongues and think diversely.
- To weld the ideals of the West on to those of the East, and to present Christ to them in place of an attractive polytheism.
- To overcome the indifference of the white population of the Islands and make them proper examples of the doctrines they profess.
- To keep and hold this strong point of our Government a Christian land, and to make it the outpost of Christianity as well as of our flag.

**What we have**

- On the Island of Oahu are the largest number of the church activities. In Honolulu there is St. Andrew's Cathedral, St. Elizabeth's Church for the Chinese, and the smaller congregations of St. Clements and St. Mark's. Also St. Mary's Church for the Japanese. On this island there are thirteen missions, also the Seamen's Institute Chapel. Korean work second to none on island. St. Luke's has 80 Korean communicants.
- The Island of Maui has three missions: Lahaina, Kula, and Wailuka.
- The Island of Kauai has a mission church at Lihue.

The Island of Hawaii, the largest of the group, has several churches, the Church of the Apostles at Hilo being the leading; at Paauilo there is a church and a mission; at Kohala two churches, and at Waimea and Ookala, each a mission.

We have, all told, twenty-nine parishes and missions, nineteen clergy, seventeen lay readers, five catechists and three Candidates for Holy Orders.

We have 2,082 communicants, 1,422 Sunday School scholars, with ninety-eight teachers.

**What we need**

- Our work is being forwarded most successfully and we have large and flourishing schools and churches on the principal islands; but although in the past seventeen years there has been added to the property of the Church over \$700,000 worth of land and buildings, the work requires many new buildings or the enlarging of the old ones, if we are to go forward and not back. Then, too, the influence of these Islands of ours on Japan and China is immense, for they act as a clearing house both for our western civilization and of Christian ideals.

Land and buildings for Japanese work at Hilo Church at Lahaina.

Payment of the debt on the bishop's house at Honolulu, and of that on the parsonage at Kaimuki.

## Educational

THE Cathedral and its services, and the general atmosphere have more to do with the Christianizing of the boys than anything else. This influence never leaves them even if their parents or others prevent them from coming out positively as Christians.

The great work of Iolani is to make Christian American citizens of the host of American-born Orientals in these Islands. We are doing it, as was shown by the results when the war broke out—sixty-seven of our Iolani boys were with the Army and the Navy during the conflict.

*What we have* At Honolulu we have Iolani School for Boys—a day and boarding school. At Honolulu we have St. Andrew's Priory, a school for girls, under the Sisterhood of the Transfiguration; in addition there is St. Peter's School. On this one island there are at least seven schools.

On the Island of Maui there is St. John's School for the Chinese at Kula, and Holy Innocents' at Lahaina. There is St. Mark's School at Kapahulu, St. Mary's Settlement School, St. Elizabeth's School, and the Trinity Mission School for the Japanese. Very important work is being done among the Koreans in Honolulu at the St. Luke's School, which has over 50 children as regular attendants.

The Seamen's Institute is also very active here.

*What we need* Money and opportunity to make our educational work here the liveliest kind of work for the liveliest people in the world. We must work hard and fast to offset the determined efforts that the Buddhists are making to capture these people for the worship of Gautama. They have twenty-five schools on the Islands and a new Buddhist temple for which they expended \$100,000.

There is also a new influence at work, particularly in Oahu, where ten per cent. of the entire white population is Mormon. If we had a larger plant at Iolani we could take in more than 400 pupils additional, as the school is a downtown school and in the midst of those who especially need this school for their children.

New buildings for Iolani school.

Buildings and land for the extension of the Japanese work.

An addition to St. Mary's for the care of orphans.

The liquidation of indebtedness on land purchased to protect the Priory, and also on and for the Cluett House, the Home for Girls.

### WHAT WE HAVE

#### PROPERTY—

Cathedral, churches and missions.....	41
Schools and other institutions.....	11

#### STAFF—

Bishop, clergy, workers, lay readers, catechists.....	45
Sunday School teachers.....	98
Sunday School scholars.....	1,422
Communicants.....	2,082

### WHAT WE NEED

#### PROPERTY—

Land and churches.....	\$12,000
Rectory debt.....	1,500
Bishop's house debt.....	4,500
New Korean chapel and hall .....	8,000
Schools, buildings and enlargements, with orphanage.....	92,500
Debt on lands purchased for schools.....	13,500
For work now underway .....	93,110

\$225,110

# ALASKA

## General Features

ALASKA which the Indians named "The Great Country," covers an area of 586,100 square miles, and is two and one-half times as large as the state of Texas. There is a great variety of climates; the interior and the western and northern coasts are icebound and inaccessible two-thirds of the year. Along the southern coast, the climate is more mild than in the same latitude on the Atlantic coast.

Alaska has large resources in mineral wealth, chiefly copper, coal and tin. The copper sections are estimated to be the richest in the world. Fifteen thousand square miles of coal fields lie near Seward.

The Bering coal fields outside of Katalla contain even greater tracts of fine steaming coal. The Government has built a railroad line to the coal fields lying above Seward.

The economic problems caused by the war necessitate the steady and permanent development of this mineral wealth.

Alaska has less than five hundred miles of railroads, and almost no wagon roads. The great rivers are the highways. For three months in the Summer they are open for boats; during the Winter their frozen and snow-covered surface forms the basis for the sledge trails.

The total population of Alaska is about 65,000. Approximately one-half is white people from all parts of the world. The other half is about equally divided between Indians and Esquimos.

Remoteness and other natural difficulties make the improvement of their condition difficult. Our Church work has bettered many of them both morally and physically. An element among the roving white population exposed both Esquimos and Indians to vicious influences and devastating diseases.

*Problems*

- To minister to the human needs of all the people by establishing and maintaining recreation centers and hospitals as an accompaniment to the effective preaching of the gospel.
- To establish the Church as a force for righteousness among the white people of the towns and mining camps. To minister to the shifting population of many nationalities drawn to the fish canneries during the summer.
- To protect the Indians and Esquimos from exploitation and disease; to train them in personal hygiene, cooking, gardening, and the use of simple tools.

## Evangelistic

DIFFICULTIES of travel over this vast field make missionary work very hazardous, particularly before the winter sets in for good, and when it begins to break up, for at those times the trails become soft, and it is very dangerous to travel by snow-shoe or sled.

Very many of the white people in Alaska "come out" for the winter months to Seattle or places further south, leaving such Churches as they may have attended or supported without any congregations.

The half-breed and native children are the inheritors of about all the viciousness to be found in the world. Many of them are naturally bright and are very impressionable to religious and educational influences.

To save them for good citizenship is pre-eminently the work of the Church, for no other influence can reach them. Their Indian or part Indian ancestry makes them very suspicious of help offered them by white people for they have suffered greatly at the hands of vicious white men.

*What  
we have*

**A Mission, truly in the wilderness, at Allakaket, St. Johns.**

At Chena is St. Paul's, which is also the office of the Tanana Mission.

The Red Dragon at Cordova which was a club for the men of the Copper River and Northwestern Railroad, has been made a mission. At Kinnicott and McCarthy there are Missions of the work at Cordova.

On Douglas Island, St. Luke's, and at Fairbanks, St. Matthew's; on the Canadian border at Eagle we have St. Paul's.

At Tanana we have St. James and an Indian Mission, Our Saviour's; the Tanana Valley Mission includes Chena, Chena Native Village, Nenana, Salchatet and Tanana Crossing, and native villages along the Tanana River.

At Valdez we have Epiphany, at Wrangel St. Philip's, and at Seward St. Peters', a Mission of Valdez.

At Skagway there is St. Saviour's and at Strelua a Mission of Cordova; at Sitka we have St. Peter's by the Sea, and at Nome, St. Mary's.

Rampart is visited from Tanana, and Nenana from Chena.

On the edge of the Arctic we have Heavenly Rest and at Anvik, Christ's. All Saints is at Anchorage, and St. Thomas' at Point Hope; there is work at Chitiloon, also.

These places are most of them at impassable distances from civilization and minister to those who are winter-bound in places where civilization has almost stopped.

A mine or a trapping prospect has kept these people here, or they are natives, or else the lure of the everlasting night holds them. We find here the outcasts of the Earth or else the odd souls to whom the romance of the twilight calls. They are unlike any adventurers in the world, but they are souls and they need the Church.

## Educational

**F**OR these queer ones and their children, for the natives and their children, schools must be provided. They need either to be reminded of their citizenship or to be taught what it means.

Christian responsibility seems so far from them that our duty is imperative. It is to them as to a foreign people we must go.

*What  
we have*

At Anvik we have Christ Church School; at Nenana we have Tortella Hall; at Ketchikan, St. John's; at Point Hope, St. Thomas'; at Tanana Crossing, St. Timothy's. At the native Missions we maintain other schools.

## Medical

**F**ROZEN feet and limbs want immediate attention; accidents and fever call for care and skill; and this land of vastness has just three places where the victims may come for the relief they need.

Often it means miles across frozen tundra and trail; miles by railroad or river, for accidents and illness will not occur where it is most convenient.

*What  
we have*

At Fort Yukon we have St. Stephens; at Tanana, Our Saviour; and at Ketchikan the Arthur Yates Memorial hospital.

These are all there are to minister to a district one-sixth the size of the whole United States. And no means of communication save the crudest!

## Social

**T**N many places there is no opening for a real mission, so we have started reading rooms and clubs such as that called the Red Dragon at Cordova which latterly has become a mission.

*What we have* There is Everyman's Club at Valdez, and the two launches—Pelican and St. Agnes. Then there is the Bishop, who brings the gospel of right living to every man in the Diocese. Every Sourdough knows what he owes to this man; every Chekako knows how he would have fallen save for his force and spirit. Much that is Alaska would never have been, had it not been for this Bishop, who will go down to history as the Prince of Alaska, one of the romantic figures of our Church.

## ALASKA: Summary

### WHAT WE HAVE

#### PROPERTY

Schools.....	5
Everyman's Club.....	1
Memorial Library.....	1
Missions.....	25
Mission Launches.....	2
Hospitals.....	3

#### STAFF

Clergy.....	16
Layworkers.....	4
Women Workers.....	14
Physicians.....	1
Nurses.....	6
Native Helpers.....	6
Communicants.....	812

### WHAT WE NEED

For Three Years

For Work Under Way.....	\$204,795
New Property and Equipment. Owing to Bishop Rowe's absence in the interior of Alaska, it has been impossible to secure a detailed statement from him. It is estimated, however, that the property and equipment needs of the Alaska Mission to be acted upon by Bishop Rowe and the Board of Missions in consultation, will aggregate the next three years, approximately.....	75,000
For the support of missionaries, in addition to those already on the staff.....	10,000
	<hr/>
	\$289,795

# LIBERIA

The Hope of the Dark Continent

## General Features

**L**IBERIA, the only Negro republic in the vast continent of Africa, extends along the western coast, covering an area of 41,000 square miles, about the size of the state of Ohio. The population of Liberia is 12,000. They are mostly descendants of Negroes from America.

The Liberians live principally along the coast, while back in the interior are about 1,000,000 natives, the aborigines of the country. These natives are pagan tribes, devil-worshippers, and some of them still practice cannibalism.

Liberia has great natural wealth, her resources are practically untouched; her future existence, however, depends upon the development of trade with the outside world. The raw materials such as nut oils, ebony, mahogany, and other fine woods must be obtained from the vast forests of the interior.

For seventy years this little republic has struggled on, maintaining the responsibility of its own government, which is modelled after the government of this country, using English in their daily speech; as a nation the Liberians profess Christianity.

They have withstood with no little success the encroachments of aliens upon their borders, and have maintained law and order under the most unfavorable conditions. Gradually their influence for good government and Christianity has extended to the natives.

The Church through all these years has rendered invaluable service to the republic; not only pastors and teachers but a large number of competent servants of the government owe their training to the Church's schools.

The work is handicapped by inadequate equipment; however, under proper direction the material, and most of the labor necessary for any construction, might be provided on the spot, thereby making provision for future building; thus also would the Liberians be trained in practical efficiency while working under the direction of skilled builders and mechanics.

There is no more potent influence for civilization and right living in the Republic of Liberia than the work the Church is doing. There is reasonable ground for expectation that with the help the Church will render Liberia, Africa's redemption will come.

## Evangelistic

**T**HE development of the Church in Liberia has been most encouraging. It began in 1836 with a Mission of seven children. The number of communicants at present is 2,404. The Church is approaching a point of self-support; but a country with only 12,000 population cannot indefinitely prosper, no matter how wise or industrious its people are.

*Problems*      To secure the future prosperity of Liberia by developing the resources of her interior lands and forests, it is necessary to obtain the cooperation and friendly feeling of the million natives. This can be done only through the ministrations of the Church, with its missions, its Church schools, its missionary doctors, and various religious workers.

*What we have*

Bromley is a school where young women are trained for service in the Church schools, or for schools of the republic. It is a spacious, well-built institution, perfectly adapted for its purpose, equipped with dormitories, school-rooms, chapel, dining-room, etc., 70 girls are in attendance. At present the building requires a complete overhauling. A very extensive work is carried on in the Rocktown district, where the congregation maintains 9 missions and schools. A very remarkable work is being carried on among the Vey people by Miss Ridgley's school. Work among the natives as well as with the Liberians has always been accompanied by encouraging results. Liberia must evangelize her natives, for they are her chief asset. If the American Church expects to deal seriously with her Mission in Liberia, the appropriations should be doubled.

## Educational

**T**HREE are few schools in Liberia. New schools should be established, especially in the country among the native tribes; special schools of agriculture and manual training are a crying need.

*What we have*

We have 21 boarding schools and 26 day schools; an Orphan Asylum and Girls School at Cape Palmas.

The House of Bethany School for Girls at Cape Mount.

## Medical

**T**HREE is not a hospital in Liberia except the small one under the direction of Miss Conway at Cape Mount, where they minister to a few women.

It is proposed to buy the building at Monrovia, that was erected by the British Government, and could be admirably adapted for the much-needed hospital.

## Liberia: Summary

### WHAT WE HAVE

PROPERTY	No. Valu't'n
Mission Stations.....	43
Sunday Schools.....	38
Boarding Schools.....	21
Day Schools.....	26
Orphan Asylums.....	1
House of Bethany school for Girls.....	1
Bromley, Girls' Training Institute.....	1

STAFF	\$130,500
Bishop.....	1
Presbyters.....	23
Lay Readers.....	27
Catechists and Teachers.....	35
Candidates for Holy Orders.....	8
Sunday School Pupils.....	2714
Boarding School Pupils.....	643
Day School Pupils.....	2714
Communicants.....	2404

### WHAT WE NEED

For Three Years	
Epiphany Hall Rebuilt.....	\$15,000
St. John's School Repairs.....	5,000
Miss Ridgely's School.....	10,000
Rocktown District Missions and Schools Enlarged.....	10,000
Crozierville and Royeville Buildings Extended and Enlarged.....	5,000
Bromley Repairs.....	2,000
Hospital.....	30,000
Total.....	\$77,000
For Work Under Way.....	178,640
GRAND TOTAL ASKINGS....	\$255,640

## Foreign Fields

Appropriations recommended by the Council of Advice:	3 Years
Alaska .....	\$289,795
China .....	4,287,752
Japan .....	4,150,029
Liberia .....	255,640
Philippines.....	453,797
Honolulu .....	217,110
Total .....	\$9,654,123

# The Woman's Auxiliary

THE Woman's Auxiliary is a department of the Board of Missions, formed to help do its work. It was created by the Board at Baltimore in 1871. Previous to this, throughout the Church, there had been missionary societies, each interested in some particular work and not in the general work of the Church. Consequently the organization of the Woman's Auxiliary came as a distinct step in advance.

Its first secretary was Miss Mary E. Emery, who took up her work on January 2, 1872. Announcement of her appointment was sent to the rectors throughout the Church and they were requested to appoint a parish secretary in each parish.

Each diocesan organization adopted its own constitution and was free to carry on its work under the supervision of the General Secretary at Headquarters.

Miss Julia C. Emery succeeded her sister and held the office of General Secretary until the year 1916, and under her leadership the Auxiliary has grown from a small organization to a very large one. It now has 1,500 diocesan officers with branches in every diocese and missionary district. Its membership is now numbered by the thousands.

Upon Miss Julia Emery's resignation, Bishop Lloyd appointed as her successor Miss Grace Lindley, formerly the Junior Secretary of the Woman's Auxiliary.

The activities of the Woman's Auxiliary fall under four headings: Prayer, work, study and gifts. The gifts have taken the form of pledges and the preparation and sending of missionary boxes to the families of clergymen in remote districts and have also supplied missionary schools and hospitals both at home and abroad.

Ever since the Auxiliary started, educational work has been carried on in the various parishes. The mission study class is one interesting development and the last report shows there have been 1,500 classes during the last year.

Prayer has had a large place in the life of the Woman's Auxiliary. From the Missions House there have been given out from year to year suggestions for intercession and thanksgiving for the mission work of the Church and for the individuals at work in the mission fields.

No account of the Woman's Auxiliary can be complete without special mention of the United Offerings. In the year 1889, at the Triennial service held in the Church of the Holy Communion of New York, the first United Offering was received. Three years previous to that, the following suggestion by a member of the Auxiliary, Mrs. Soule of the diocese of Pittsburg, had been made. It was that at the triennial meeting of the Woman's Auxiliary there is received an offering which should be a thank offering from all the women of the Church, and that this should be devoted to some object or objects wholly apart from any pledges made or any other sums collected by the Auxiliary. The amount of that first United Offering was \$2,188.64.

This offering has grown astonishingly, with the result that, at the Triennial of 1916, when the offering was made in Christ Church of St. Louis, the amount of the offering had grown to the large sum of \$353,619.76. The term "United" is in very truth a description of this offering which comes from more than a hundred dioceses and missionary districts that have a share in it. As a result of this offering buildings in the mission field have been erected. Salaries of missionary bishops have been paid. Women have been trained and sent to the mission field and there are now as United Offering missionaries about 214 women working in the foreign and domestic fields. Every effort is being made to secure in this year, when the close of the War has given us so much for thanksgiving, the largest offering in our history. A half million has been set as a goal.

In 1889 the Junior department was formed; it is conducted very much according to the Woman's Auxiliary on diocesan and parochial lines and has touched the life of the young people of the Church throughout the dioceses and missionary districts.

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# The Girls' Friendly Society

## General Features

THE Girls' Friendly Society is an organized work among girls, for mutual help, for sympathy, for the preservation of purity through the influence of personal friendship, and for upholding a high standard of Christian womanhood.

The Society, founded forty-five years ago, now extends all over the world, and numbers half a million people.

In 1877 the Society came to the United States and in 1919 had 953 branches in 71 dioceses and missionary districts.

The value of the Girls' Friendly Society to the parish is that it provides for the thorough organization of work for girls, not only for the Church and Sunday School, but for the whole neighborhood.

While building the girls' character by means of secular and religious helps, it studies to improve the environment of their lives.

The religious influence of the Society is no less strong because it is exerted quietly in connection with secular things. The meetings combine spiritual, educational, and social elements.

Underlying all of the work is the ideal of the Society—a great Christian sisterhood, within whose limits every member has a right to look for kindness, sympathy, and help.

No girl or woman need ever feel that she is alone in the hour of danger and temptation, but that through her membership in the Girl's Friendly Society, she may count upon the help, sympathy, and support of every other member.

*What we do* When a member travels, if she notifies the Society of her movements, she need never be friendless or a stranger in a strange land. A member need never be without a vacation home. The Holiday Houses provide friends, health, and happiness.

A department for Missions was formed in 1906. The Igorot girls at the All Sajnts' Mission, Bontoc, are supported by the Girls' Friendly Society. Contributions in money through missions last year amounted to \$12,700.

The Diocesan work through Massachusetts, Western New York, Kentucky, Michigan, and Pennsylvania, maintained by voluntary offerings and Diocesan boxes, have been a material aid to the work. The total contribution for parochial objects was over \$25,000 last year.

Field secretaries of the Girls' Friendly Society War Emergency Committee have travelled all over the United States, organizing Patriotic Leagues, New Girls' Friendly Society Branches, investigating conditions near camps and munition centers, and starting rest-rooms and Lodges.

These Field Secretaries have co-operated with the war-working community, the Fos-dick Committee, the law-enforcement division, and the Y. W. C. A.

The Lodges have been centers throughout the country for girls who have poured into cities by thousands in response to the government call for workers; these girls have been given material comfort, spiritual support and strength, by ideals of friendship and service, and are reorganized as one of the Church's chief agencies working for the protection of girls.

The war emergency work will become permanent and will be incorporated into the general work of the Society. The wrecked world which we are facing, demands new self-restraint, redoubled purpose, to make life stable, spiritually, mentally, and physically.

*Aims* To do this the Girls' Friendly Society study the life of the community, work shoulder to shoulder with our Government, and with all other agencies strive to upbuild the home and nation.

The immediate future offers the widest possibilities for service the world has ever known. The problems of peace must be met as squarely as were the problems of war. The aim of the society is to send more Field and Resident Secretaries to various parts of the country to arouse, organize, and train volunteers to give steadfast and efficient service in work for girls.

To organize work for girls in the neighborhood of demobilization camps, and industrial centers, to make permanent those relations which have been established through patriotic needs, and to preserve in time of peace that unity of ideal and effort gained in time of war. To establish new Lodges, cafeterias, and rest rooms to meet post-war conditions.

*Needs* The need throughout Minnesota and Wisconsin is great; the Pacific Coast is full of opportunities; practically every state and Diocese would have its work trebled, if an adequate number of women, with an Extension Fund to advance their work, can be placed at the service of the Girls' Friendly Society.

Through this Society many girls may be brought to the Church, and great numbers held who would otherwise drift away.

Figures for last year show that the society gave \$3300 more for missions than they spent for all central purposes.

For Parish and Diocesan purposes they gave more than double their own central expenses, and for Social Service more than five times as much. The total of gifts reported, and it is far from being complete, is \$199,423.

The Society brings annually from 1,200 to 1,600 girls to confirmation, provides a safe and healthy vacation for about 5,000, gathers 10,000 little girls into Candidate Classes, and includes in its total membership 50,000 individuals.

<i>What we have</i>	Stated Income as follows:	
	Interest on Endowment Fund . . . . .	\$1,500
	Annual Dues . . . . .	8,000
	Profit on Sales of Supplies . . . . .	1,000
		<hr/>
		\$10,500
<i>What we need</i>	Amount required for 1920 . . . . .	\$101,814
	Askings for 1920 from N. W. C . . . . .	50,000
		<hr/>
	Total askings for 3 years . . . . .	\$150,000

# Brotherhood of St. Andrew

No Nation can be Christianized without the Regeneration of the Individual.

## *History*

During the efforts of a small group of young men to care for a human derelict who had appealed to their rector for help, this rector remarked, "Andrew was the man who found his brother Simon and brought him to Jesus."

These young men determined to do what Andrew had done, and thus the Brotherhood of St. Andrew came into existence thirty-six years ago in St. James' Church in Chicago. The need of an organization of the Church among laymen to help young men and boys had long been felt by all Churchmen.

The object of the Brotherhood of St. Andrew is the spread of Christianity among men, especially young men.

Its watchword is Prayer and Service.

The unit of the organization is the local chapter.

It has spread wherever the Anglican communion is to be found. In Canada, the West Indies, South Africa, India, Australia, New Zealand—from pole to pole.

600 active chapters, and 350 Junior chapters.

## *What we have*

10,000 members of the Brotherhood proper and 5,000 Junior members, national Headquarters at Philadelphia, Pa.

The Brotherhood movement has played a large part in the development of lay leaders. Several Bishops and a surprising number of the clergy have found their way from Brotherhood membership into the ministry.

## *Purpose and Policy*

One of the chief aims of the movement is to develop efficient, consecrated leaders, through whom the Church will extend vastly the scope of her work.

The Council worked out a plan when the Armistice was signed to attract to the service of the Churchmen who had been in war service.

Committees were formed in thousands of parishes to welcome the men and to interest them in active Church work.

In the small parishes, field secretaries encourage and stimulate Church and Sunday School attendance. The Church attendance in one town, increasing from an average of 85 to 234 shows the success of this work.

The Junior chapter was formed for work among boys; to train them systematically in the meaning of true Christian service, to bring parents and boys into closer sympathy, to stimulate Church going, to show boys that they need the Church and that the Church needs them.

## *Plans*

The Brotherhood proposes to place in the field as rapidly as possible, four new secretaries in addition to the eight already in the field.

These twelve secretaries will reorganize all chapters that have been depleted by the war, establish new chapters, and strengthen weak ones.

A special feature of this reorganization is a two months' training of parish groups of men and boys, before these groups become Brotherhood chapters, thereby insuring greater permanency of the work.

The extensive development of the Junior Brotherhood. Several experts in boys' religious work have been secured. For this work a Junior Executive Secretary will be needed.

One hundred volunteer trained laymen, to give part time to the work, free of all charge, save traveling expenses, are needed.

To develop lay missionaries. During the last few years, more than 50 per cent. of the laymen working in China as educational and medical missionaries, were men from the Brotherhood of St. Andrew.

To organize and maintain men's and boys' clubs in the Church to do hospital work, prison work, and Big Brother work.

<i>What we need</i>		
12 Field Secretaries and Junior Secretary, salaries and expenses .....		\$46,800
Expenses of volunteers serving without salary .....		15,600
Executive Staff, General Secretary and Assistant Editor St. Andrew's Cross, Senior Executive Secretary, Junior Executive Secretary, salary and ex- penses .....		15,500
Rent .....		1,940
14 Stenographers and Clerks .....		14,700
Office Expenses—Printing and Mimeographing, Postage and Telegrams, Stationery and Supplies, Miscellaneous .....		4,500
St. Andrew's Cross and Literature .....		10,000
Less quota contributed .....		\$109,040
		10,000
		10,000
Total for three years .....		\$99,040
		\$297,120

# Seamen's Church Institute of America

THE "Seamen's Church Institute of America" was constituted by the General Convention in 1907. Its purpose is to do religious and philanthropic work among seamen and boatmen in the ports of the United States and the Islands adjacent.

Until this year little has been done for lack of means.

Appropriations last fall by the Church War Commission and the New York Institute made possible the engagement of an Organizing and Executive Secretary.

On the 15th of February an office was opened in the New York Institute and active operations commenced.

A careful survey has been made which includes practically all of the ports of the country and the nearby islands.

## *Problems*

It is absolutely necessary, if the organization is to succeed, for us to seize the opportunities for service to the seamen which are now before us. If the Church does not rise to the occasion, homes for seamen will be built. It has been intimated that the Department of State is already considering this. Should the Government build these homes, the opportunity for religious work will be denied us.

The work of a Chaplain is largely futile unless he can have such a place as a Seamen's Institute for the base of his operations, because it is there rather than through his visits to the ships that he has an opportunity to get into personal touch with the men and show his friendly interest in them individually.

The motive underlying the work of the Seamen's Church Institute is religious and religion permeates all of its activities. With the means we can take advantage of an opportunity for very extensive work in the name of Christ.

During the war the Church War Commission did a great deal of very excellent work in ministering to the men of the Navy at Training Stations in various parts of the country. This work, carried on by voluntary Chaplains, will soon end, as it was distinctly a war measure.

We feel that the "Seamen's Church Institute of America" should take over this work and minister to the young men of the Navy at all times in the same manner as has been done during the war.

An Institute is in process of establishment with this in view at Newport, Rhode Island, where the Superintendent or Chaplain will have a large opportunity for service. He will be in personal touch with the boys of the Training Station and will minister to the sick at the Marine Hospital.

There are a number of other places throughout the country where similar work should be done. The influence of the Church upon these young men will tell in the Merchant Marine of the future, for young men in the Navy, who have gained sea experience, are to become officers in the Merchant Service.

While Newport will be able to finance the Institute which is to be established there the same will not be true in other places, and we should be in position to finance such work.

There is also a very large field for Christian service in the Marine Hospitals which are established in a number of the Ports of this country. In New York a Chaplain is maintained who gives all of his time to the Marine Hospital. The Chaplain of San Francisco Church Institute also ministers to the men of the Marine Hospital in San Francisco Bay. A similar opportunity exists in many of the smaller ports.

As Church Institutes are established, Chaplains will be appointed who will give much of their time to ministering to the sick in the Marine and other Hospitals.

The Seamen's Church Institute of New York has given an office, rent free, for the National Organization.

What we have  
Office  
headquarters

This naturally becomes the headquarters of its work and the center of its activities.

*Training  
School*

Work among seamen is a specialized work and it is our policy that no man shall take charge of an Institute, or work as a Chaplain or Missionary among seamen, until he has spent some several months in preparation.

Through co-operation with the New York Institute a school for this purpose has been established.

At the present time several men are training for this work. They have been financed through an appropriation for this purpose by the New York Institute; also they have contributed to their own support working as substitutes during the vacation period of some of the Chaplains and other workers. This is only a temporary arrangement. Unmatched elsewhere in the world, stands the Seamen's Church Institute in lower Manhattan.

Located within view of all incoming ships, its hospitable portals extend a cordial, democratic welcome to all incoming American and foreign sailors.

The present finely equipped and architecturally perfect structure was planned for adequate service but the expansion brought about by the naval activities of the war soon overwhelmed the facilities of the Institution.

Now that America has brought into existence millions of tons of American shipping, we must meet the demands of the enormously increased personnel of these with ships, additions and extensions.

*Activities*

The constant cry is for up-standing, God-fearing, American men to man these new ships.

The daily accommodations are overtaxed and many of the men must be, and are now, turned away to shift for themselves. The influence and supervision of the Institute is thus lost upon many of the men, defeating the very purposes which are so fruitful of clean morals and right living during the sailorman's sojourn upon the land.

Sleeping accommodations were supplied for 219,872 men and officers in 1918 at prices varying from 30 to 70 cents a day.

The savings of the men are also safeguarded through the Seamen's Wages Department, where deposits totaled the enormous sum of \$727,350.

A large percentage of this amount was sent in our custody to dependents in 103 cities. The Institute has also furnished 503,700 meals of well-cooked food at very low prices. Recreation is furnished but handicapped, as the regular recreation hall has been turned into sleeping quarters to meet the increasing need of more bedrooms.

Entertainment is provided for the benefit of all the men.

The Chapel is gratifyingly overcrowded and this without solicitation.

The evils of the promiscuous shipping-master are combated by our nautical employment agency which is carried on gratuitously.

During the past year we placed 3,097 men on investigated ships, supplied crews for 489 vessels, and obtained temporary employment for 834 needy seamen.

The Institute carries on educational features which include lectures, inspirational talks, and for two years has maintained classes in navigation and marine engineering. Additional nautical branches of navigation, seamanship, signalling, and gunnery have fitted many men for non-commissioned ratings, and 1,354 of these men have qualified for licensed officers.

The Seamen's Church Institute of New York has set the standard for providing fit accommodations for the hundreds of nautical transients, for furnishing all that is possible for their physical, mental and spiritual well-being.

The work has entirely outgrown the present buildings, which are totally inadequate for the splendid work done for our sailors while they are on shore.

We have title to four lots adjoining the Institute, and we need \$460,000 for new buildings on this land.

*What  
we need*

The salary of the Secretary and his traveling expenses in visiting Ports and Institutes for the purpose of arousing interest.

Salaries of stenographers and office supplies, the cost of such publicity work as may be necessary from time to time.

*What we  
need  
Office  
Expenses*

<i>Training School</i>	In order to establish permanently the school and make it possible to use the advantages of the New York Institute, we must have a yearly appropriation for the next three years. Men cannot be expected to spend several months becoming acquainted with the psychology of the seamen and also with the various departments of such a work unless he be compensated for his time, and receive an allowance for expenses. There will probably be not less than ten men in training each year.
<i>Operating Expenses</i>	<p>It is our hope that the salaries of Superintendents and Chaplains at work in Institutes in the larger ports will be met eventually by contributions from local constituencies, but at the outset when we are inaugurating new work this will be impossible.</p> <p>We must meet not only salaries but also a portion of operating expenses until a group of people has been interested in the work and is willing to assume support.</p> <p>If we had the money we could commence operations at once in a number of large places. An essential factor in the equipment of a Superintendent or Chaplain for work is a motor-boat.</p>
<i>For Building, Leasing and Furnishing Institutes, Missions, Mission Houses, etc. Seattle</i>	<p>The work among seamen consists not only in the running of an Institute but in a Chaplain's ability to visit all steamers and sailing vessels that may be anchored in a given harbor. To do this he must be provided with a launch and with sufficient money to maintain it.</p> <p>This makes possible not only the holding of services on the ships—a large part of the work—but also the transportation of men to the Institute and the carrying of men who have shipped for vessels going to sea.</p> <p>We hope that all larger ports will be able to furnish a portion of the amount necessary for building or enlargement purposes. But we must be in a position to stimulate such efforts by substantial contributions from the treasury of the National Organization. Havana, Cuba, and San Juan, Porto Rico, will have to be financed entirely, as well as Institutes and Missions in many smaller ports.</p> <p>The following analysis gives the conditions and needs of each port.</p> <p>Wherever we have used the term "Institute" we mean "Seamen's Church Institute" affiliated with "The Seamens' Church Institute of America" and flying our flag.</p> <p>Population 350,000. Estimated number of seamen using the port each year, 60,000. Seattle is a port of great importance and rapidly developing.</p> <p>There is at the present time no religious work whatever done for the seamen of this port except, from time to time, when one of our clergy visits with a small boat some of the vessels coming into the harbor.</p> <p>There is a Sailors' Home with accommodations for 60 men a night. This is a remnant of the work carried on some years ago by the Seamen's Friend Society. At the present time this is only a commercial boarding-house and no religious work is attempted. If we undertake work here, the property will be turned over probably for the use of an Institute.</p> <p>An Institute should be built with accommodations for from 300 to 400 men.</p> <p>The port of Los Angeles. Population, including Los Angeles, Long Beach and Wilmington, which practically form one city, 600,000. The estimated number of seamen using the port each year is 20,000.</p> <p>This is an important port where work should be revived as soon as possible. Millions of dollars are being spent for the development of the port and the prospect is that the shipping will be considerably increased in the near future.</p> <p>For some years there has been a Seamen's Church Institute here, but the building, situated on leased ground, is a long distance from the water-front and not easily accessible, and is entirely inadequate to meet the needs of the seamen.</p> <p>There is also an evangelistic work carried on by the County Christian Endeavor. The room is small, ill-kept, and in no respect inviting. It cannot be taken into account in considering the needs of the men.</p> <p>A new Institute building, capable of taking care of 100 men a night, should be erected.</p>

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<i>New Orleans</i>	<p>Population 385,000. Estimated number of seamen using the port each year, 100,000. Our attention was first called to New Orleans by the Civic Committee of the Association of Commerce. The Agent of the United States Shipping Board had reported the inadequate provision for seamen and had asked if something could not be done. Our Executive Secretary went immediately to New Orleans and made a survey. He found a work known as the "Seamen's Bethel" had been going on for a good many years under a devoted servant of the seamen; but at present is entirely too inadequate and poorly situated to meet the needs of this port. New Orleans has grown enormously during the last two or three years and claims to be the second port of the United States. It is the port of the whole Mississippi Valley. Provision should be made for 500 men a night during the summer and 1,000 during the winter, as a great many of the seamen of the Great Lakes come to New Orleans for the winter months and ship on the deep water vessels.</p>
<i>Norfolk</i>	<p>Population 75,000. Estimated number of seamen using the port each year, 120,000. At any time 100 vessels may be found anchored in the harbor. Six hundred seamen are in the city of Norfolk daily. At present there is an inadequate work carried on by the "Seamen's Friend Society," consisting of a small reading-room and eleven beds on the second floor of an uninviting building, poorly equipped and entirely unsatisfactory to meet the needs of the men. The War Camp Community Service has been maintaining a club house for Merchant Seamen at the instance of the Social Bureau of the United States Shipping Board, but this is to be closed about the 1st of October. An Institute should be built here which would serve both Norfolk and Newport News to care for not less than 200 men a night.</p>
<i>Philadelphia</i>	<p>Population, 2,000,000. Estimated number of seamen using the port each year, 52,000. Philadelphia can hardly be classed as a port of discharge, but the number of seamen at all times present in the port has been so large that work has been carried on for a number of years under three different auspices. Recently an effort has been made to amalgamate the work of the Church with these other Missions. One of them has agreed to the proposition and the building of the Seamen's Institute has been thoroughly renovated for temporary use of the amalgamated work.</p>
<i>Cleveland</i>	<p>This will serve only until a new building can be secured. Plans are under way for a campaign to be launched this fall to raise necessary funds. An Institute to care properly for the seamen of this port should have accommodations for 400 men.</p>
	<p>Population, 860,000. Estimated number of seamen using the port each year, 15,000. This is, next to Buffalo, the largest port on the Great Lakes.</p>
	<p>From this point thousands of men ship each year for service on the Great Lakes vessels. Most of them are young men without homes, compelled to live in the cheap boarding-houses along the water-front because no other place is provided.</p>
	<p>There is here a mission work known as the "Floating Bethel," largely of a rescue type, which a thorough investigation shows is not ministering to the seamen and in no wise meets his needs.</p>
	<p>An Institute with 50 rooms would be full the year round; during the six months of open season the number of men living in it would be largely increased.</p>
	<p><i>Here there is an absolutely clear field for religious work, as the Federation of Churches has, by vote of its Executive Committee, turned over to the Church all work for seamen. This imposes upon us a great responsibility.</i></p>
<i>San Francisco</i>	<p>Population, 550,000. Estimated number of seamen using the port each year, 40,000. A notable work has been going on in San Francisco, connected with the New York Institute. Experience has shown the necessity of providing living accommodations for the men who use this port. Initial steps to this end have been taken.</p>
	<p>It is proposed to purchase the large three-story building near the water-front in which the Institute is at present located, and to equip properly the building.</p>

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It is intended that this building shall serve temporarily for a few years until means can be secured for the erection, in a commanding position on the water-front, of a modern and thoroughly equipped Institute.

*Baltimore*

Population, 700,000. Estimated number of seamen, 28,000. Baltimore, which is a port of growing importance, has present inadequate provision.

Baltimore should have, according to the Agents of the Shipping Board, a modern Institute similar to that in New York.

At present there is a rescue mission which is hardly constituted to have much influence in changing conditions under which seamen have to live.

There is also "The Anchorage," which is a non-religious work capable of giving lodgings to 60 men a night. The prospects are that "The Anchorage" will be enlarged, but before this be done an affiliation with the "Seamen's Church Institute" ought to be effected.

While negotiations with this in view are under way, it is impossible to say at present what the outcome will be. We ought to lend our aid should an affiliation become possible.

The real needs of the seamen of Baltimore cannot be met without a modern Institute like the one in New York, capable of physical, moral and spiritual ministrations.

*Mobile*

Population, 60,000. Estimated number of seamen, 12,000.

The work in Mobile, while under the superintendency of one of our clergy, is not at present affiliated with our National Organization. We are assured that a proposition for affiliation will be considered.

If we were in a position to help finance the renovation and enlargement of the present buildings, so as to accommodate 100 men a night—which should be done—there is little doubt that a very strong work could be built up in Mobile in affiliation with our National Organization. This would mean the same standards which characterize our work in other places.

*San Diego*

Population, 90,500. With the completion of the railroad which will connect the Southern Pacific directly with San Diego the amount of shipping there will largely increase.

San Diego has a large natural harbor and is the nearest of the Pacific ports to the Canal. There is a work of an evangelistic character carried on by the Christian Endeavor, but with the development of the port there will soon be need of an Institute.

One of the Clergy has just written that there is a splendid nucleus for an Institute here and a great opportunity. The need will be considerably increased should the proposed Naval Station be established.

*Portland,  
Maine*

Population, 65,000. The estimated number of seamen, 12,000.

Portland should have a modern work to meet the needs of the men who are there in considerable numbers during the six winter months when the ships of the St. Lawrence (unable on account of the ice to go to Montreal) unload at Portland, whence freight is shipped to Montreal by rail.

Years ago there was a Seamen's "Bethel," which did a very interesting work for the seamen of Portland. All that remains for use of the seamen at present is a small and very inadequate room on the first floor of the old "Bethel."

*Portland,  
Oregon*

Population, 310,000.

For several years a Seamen's Church Institute was maintained in Portland in a rented building. This was closed during the war on account of the transfer of ships to the Atlantic service.

With the return of the vessels there is a revival in shipping, and if this increases as there is every indication that it will do, a building should be built or purchased and a modern Institute established.

*Jacksonville*

Population, 112,000.

The only work in Jacksonville is a small reading-room in which evangelistic work is carried on. There should be established there an Institute with accommodations for 100.

<i>Tacoma</i>	<b>Population, 150,000.</b> The work in Tacoma, which is now subsidized by the "Mission to Seamen," of the Church of England, should be taken over by our Church, established in a more convenient location, and thoroughly equipped, in order to meet the needs of this growing port. The population is about 60,000 polyglots. For several years a most important work has been carried on in this port by the "Mission to Seamen" of the Church of England. Now that the Hawaiian Islands are under the jurisdiction of the American Church, the Church of England should no longer be asked to support work for seamen in Honolulu.														
<i>Honolulu</i>	It is hoped that when the Nation-wide Campaign is over we will be able to take over and maintain this work.														
<i>Chicago, including South Chicago</i>	<b>Population, 2,600,000.</b> Estimated number of seamen in both ports, 87,000. While some of these men have their own homes and live in Chicago, a very large number are young men without homes who must live in the cheap boarding-houses along the two rivers—the Chicago and the Calumet—for lack of better accommodations. An Institute should be built in South Chicago. For some time to come this might be adequate for both ports. So far as we have been able to discover there is no religious work done among these men; but if an Institute is established, this of course would be especially emphasized.														
<i>Gary, Indiana</i>	Gary, with a population of 20,000, is an important port, where there is considerable shipping in connection with the great Steel Works which are situated there. The Lake Carriers' Association maintains a shipping office and reading room, but there is no religious work done for these men. It is hoped that work may be established here in the spring.														
<i>Havana, Cuba, and San Juan, Porto Rico</i>	In addition to these ports of the United States there is very great need for the establishment of work for seamen in Havana and San Juan, where the respective Bishops have asked us to establish Institutes as soon as possible. The number of seamen frequenting these ports is very large, especially in Havana, claimed to be the third largest port on this side of the Atlantic. In order to build Institutes sufficient for the needs will require not less than \$100,000 for Havana and \$50,000 for San Juan. San Juan has 50,000 people and Havana 340,000. It has been impossible so far for the Executive Secretary to visit Superior, Duluth, Milwaukee, Buffalo, Galveston and Port Arthur. No complete survey, therefore, has been made of these ports. When surveyed some of the other ports will no doubt show similar opportunity. We must be prepared to establish Institutes or Missions wherever opportunity offers. There are also twelve small ports in which missions should be started and connected with the nearest large and centrally located Institute. This is especially needed in several places on Puget Sound.														
<i>Asking</i>	<table border="0"> <thead> <tr> <th></th> <th style="text-align: right;">Three Year Period</th> </tr> </thead> <tbody> <tr> <td>For office expenses, including salaries, traveling expenses, stenographers and office supplies.....</td> <td style="text-align: right;">\$30,000</td> </tr> <tr> <td>For training men to take charge of work as Superintendents, Chaplains, Missionaries, etc.....</td> <td style="text-align: right;">30,000</td> </tr> <tr> <td>For salaries or parts of salaries of Superintendents, Chaplains, Missionaries, etc., and Administration and Operation Expenses in connection with Institutes and Missions.....</td> <td style="text-align: right;">150,000</td> </tr> <tr> <td>For building, leasing, furnishing and equipping Institutes, Mission Houses, etc., during next three years.....</td> <td style="text-align: right;">1,000,000</td> </tr> <tr> <td>For New York work.....</td> <td style="text-align: right;">750,000</td> </tr> <tr> <td><b>Total.....</b></td> <td style="text-align: right;"><b>\$1,960,000</b></td> </tr> </tbody> </table>		Three Year Period	For office expenses, including salaries, traveling expenses, stenographers and office supplies.....	\$30,000	For training men to take charge of work as Superintendents, Chaplains, Missionaries, etc.....	30,000	For salaries or parts of salaries of Superintendents, Chaplains, Missionaries, etc., and Administration and Operation Expenses in connection with Institutes and Missions.....	150,000	For building, leasing, furnishing and equipping Institutes, Mission Houses, etc., during next three years.....	1,000,000	For New York work.....	750,000	<b>Total.....</b>	<b>\$1,960,000</b>
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	To equip properly ten of the largest ports would require \$2,025,000 additional.														

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# The Church Periodical Club

## What It Is and What it Does

**T**HE Church Periodical Club is a Clearing House.

The Club sends contributed magazines and books to those parts of the country where it is impossible to buy reading matter of any kind.

Thirty years ago, one woman began her task alone. She gradually interested her friends, and finally used her house as an office.

Today the Club has 1,100 branches. Its main office is at 2 West 47th Street, New York City. The aim of the Club is to enlarge the activities of the Church by distributing books and magazines to all isolated districts. The reading matter goes into remote mountain regions, frontier districts, Indian reservations—everywhere from the equator to the poles.

To the Missionary the books and periodicals are a Godsend; his Mission in turn becomes a small clearing house for his congregation after service.

In the schools this reading matter looms large as an educational factor.

The director of the traveling library of the Church Periodical Club has 254 libraries in her charge.

These libraries have often been given as memorials or donated by some person, Church or Sunday School.

If a community be without a public library, it can get one of these traveling libraries by applying for it. Traveling libraries are found in remote Western towns, in school districts, in life-saving stations—in all the isolated spots of the world.

One Archdeacon, whose territory covers 40 counties, carries them around in his Ford.

One woman packs them on her back and tramps over the hills winter and summer distributing them.

Picture-stories—illustrated traveling lectures—are sent from school to school by the Club.

### Program and Plan

With a traveling Secretary and better office facilities, the Church Periodical Club could keep in closer touch with the readers and could learn their needs, and follow up places as well as people, in order:

To give better help to diocesan and parish officers.

To look over the field for new opportunities.

To reach the general Church Public, especially those who want and need something better than the daily newspaper or the "rancher's bible"—the mail-order house catalog.

To give the clergy and lay-workers information and equipment for their work.

To establish a fund for religious literature.

To maintain a circulating library of religious books for every missionary who needs it.

To establish a religious library wherever the Church is working among college students.

To supply Church leaflet literature for free distribution.

To support theological libraries for native clergy and students in the foreign mission field.

<i>What We Need to Carry Out Our Program</i>	Rent.....	\$1,500
	Salaries .....	7,500
	Printing.....	3,500
	Office Supplies.....	2,000
	Traveling Secretary.....	6,500
	 Total.....	 \$21,000
	Literature Funds.....	29,000
	 GRAND TOTAL ASKINGS.....	 \$50,000

## Daughters of the King

<i>Origin</i>	Each Society of the Church has been the outgrowth of some need of the Church. The Daughters of the King is a sisterhood founded in 1888. It ranks as one of the serious forces in Church work, and is on a high spiritual plane.
	The members are admitted to the order by a religious ceremony.
<i>Scope of work</i>	The Daughters of the King render such aid to the rector of a Church as he shall deem necessary for the work of the Church.
	They form and conduct Bible classes, meet women and girls at railroad stations, visit children in orphan asylums, read to prisoners, call on the sick, operate milk stations endow hospitals, open and manage restrooms for business women.
<i>What we have</i>	The Mid-day rest room in San Francisco shows the need for work of this kind; when it was opened 12 women came; now 600 come each day.
	They maintain a self-denial fund for Missions, thereby supporting a Missionary in China.
	They have 5,000 members with an average attendance of 3,500.
	There is a Junior Branch of the organization with 47 chapters.
	Their work consists in hunting absentees of Sunday Schools, looking after girls of their own age, and visiting the sick.
<i>Proposals</i>	The aim of the Daughters of the King is to extend their work by establishing chapters in every parish and strengthening those that are weak.
<i>What we need Askings</i>	Support for three Traveling Secretaries, one for the East, one for the West and one for the Middle States. To cover expenses for three years, \$10,000.

### GENERAL DOMESTIC AND CENTRAL EXPENSES

(All figures cover needs for three years unless otherwise indicated.)

(1) Salary Missionary Bishops.....	\$205,200
(2) Cost of Americanization Bureau.....	949,970
(3) Central Expenses.....	441,000
(4) Deficits.....	250,000
(5) Expenses Nation-Wide Campaign.....	135,000
(6) Pension Premiums.....	500,000
Increase in Reserve Deposits.....	
Provisions for follow-up System for Conserving results of Nation-Wide Campaign.....	90,000
Provision for enlarging accommodations at Church Missions House.....	16,750
Amount required to cover additional Appropriations by Executive Committee and Board based on \$5,000 a month for thirty-six (36) months ..	180,000

# THE CHURCH TEMPERANCE SOCIETY

THE Church Temperance Society has undertaken to educate the people in scientific temperance.

This is necessary before the Eighteenth Amendment can receive the loyalty that will insure its satisfactory operation. Public sentiment must be behind laws to make them effective.

*What we propose* An educational program embracing several projects has been laid out. The liquor industries, since their downfall in this country, have turned their efforts to the foreign countries, Africa, China, and India. This move must be blocked.

A vital problem which the Church is called upon to solve is to furnish a substitute for the saloon.

Already the idea of saloon substitutes is taking hold of the imagination of clergy and laity. If the door of the saloon be closed, and no effort made to open the door of a satisfactory substitute, millions of men will be shut out of their accustomed haunts and grave social harm will ensue.

The saloon had certain aspects which were of value to the men. There existed a good fellowship, a democratic welcome, a freedom and liberty which appealed to the men; it furnished a meeting place to discuss topics of the day, to exchange ideas and views on subjects of mutual interest. Sociability is a normal, healthy instinct among human beings, and should be encouraged.

*What we need* The former patrons of the saloon can be most readily met and educated in their old haunts the former saloons.

With sufficient financial support these same favorite saloons may be converted into meeting places for men, with recreation and entertainment furnished, and food served at reasonable prices; pool, billiards, books, magazines, and music, free for all comers.

Music was one of the most potent agencies for good in our army.

The Church must meet its responsibilities brought about by the new order—reconstruction.

Spiritual ideals are expressed in material facts.

This is the psychological time to act, before other and less responsible agencies lure men into substitutes run with no other concern than the exploitation of the individual.

<i>Budget required</i>			
	For educational work, speakers, pamphlets, etc.....	\$20,000	For 3 Years
	For publication of <i>Progress</i> , a temperance magazine.....	10,000	
	For saloon substitutes.....	200,000	
	Total askings.....	\$230,000	\$690,000

STATEMENT OF THE BOARD OF MISSIONS—GENERAL,  
DOMESTIC AND ADMINISTRATIVE NEEDS

Salary Missionary Bishops	\$205,200
Central Expenses	949,970
Deficits	441,000
Expenses Nation-Wide Campaign	250,000
Pension Premiums	135,000
Increase in Reserve Deposits	500,000
Provision for follow-up System for Conserving results of Nation-Wide Campaign	90,000
Provision for enlarging accommodations at Church [Missions [House	46,750
Amount required to cover additional Appropriations by Executive Committee and Board based on \$5,000 a month for thirty-six (36) months	180,000

TOTAL ASKINGS FOR THREE YEARS

All Domestic Dioceses.....	\$29,627,224.59
Board of Missions, Domestic.....	3,750,646.00
Americanization.....	1,532,753.90
Foreign Field.....	9,654,123.00
Latin America.....	2,104,320.64
American Church Institute for Negroes.....	2,174,826.00
Religious Education.....	3,307,859.44
Joint Commission on Social Service.....	600,000.00
Seamen's Church Institute.....	1,870,000.00
Girls' Friendly Society.....	336,942.54
Brotherhood of St. Andrew.....	310,620.00
Church Periodical Club.....	150,000.00
Church Temperance Society.....	690,000.00
Daughters of the King.....	10,000.00
Total.....	\$56,119,316.11

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# General Survey of Church Activities

## I—A Statement of Principles and a Classification of Projects

### (a) *Purely Missionary Responsibilities*

Church projects which can be made to adequately meet the needs of a community or section, along the lines of worship, religious education and social welfare, and where adequate support must be given for an indefinite time wholly or in part by outside agencies.

#### *Class I.* Established type of Missionary Work.

1, Mountaineer; 2, Indian; 3, Negro; 4, Isolated rural communities and newly developing frontier fields; 5, Foreign speaking communities—such projects as are technically "missionary."

#### *Class II.* Purely missionary work in city and rural fields in specialized form:

1, Immigrant people; 2, Industrial groups; 3, Downtown transient polyglot masses. Predominantly social welfare work.

### (b) *Partially Self-Supporting Extension Undertakings where further Aid is Necessary*

Church projects upon which the community or section is dependent for religious and social life, and which can be made to meet adequately those needs, but where local constituencies cannot provide the kind of program needed now; but where outside aid will place the Church within the three-year period on a basis not only self-supporting, but able to give support to world evangelization in financial aid, spiritual life, and Christian leadership.

#### *Class III.* Providing rapidly growing frontier sections with necessary equipment and clerical and lay aid.

#### *Class IV.* The development of the rural Church—by providing adequate equipment and trained leadership.

#### *Class V.* The development of strategic suburban and city opportunities by providing aid needed for building new Churches.

#### *Class VI.* The supplementing of salaries of clergy and staff workers where the strength of the future work depends upon the immediate placing of adequately trained leadership in the field.

### (c) *Expressly Religious Educational Obligations*

Special projects which the Church must undertake in order to provide an increased supply of thoroughly equipped clergy and lay workers.

#### *Class VII.* Development of Christian leadership.

- 1 Care for religious life of Church students at large educational institutions.
- 2 Organize life-work program among high-school, college and university students.
- 3 Provide special training schools for Christian service.
- 4 Systematically present the call to the Ministry and to other special forms of Christian service throughout the Church.

#### *Class VIII.* To stimulate and utilize the spiritual resources of the Church and to provide funds for:

- 1 Training the clergy for specialized missionary, religious, educational and social service work.
- 2 Training the laity to help the parish to apply Christianity to every need or problem which may arise in the community.

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## II—A Statement of Program

The term "Church Project," as used in the "Statement of Principles," does not mean necessarily a Church building, but is made to include any one or a combination of two or more of the following items of program:

- 1 *A new undertaking in an entirely new field.*
- 2 *A new undertaking in a field already occupied, but where present building is totally inadequate and must be entirely ignored in the new building plan.*
- 3 *Remodel present plant to care for an adequate community program.*

Note—The terms "undertaking" and "plant" as used here include all buildings used for Church work, such as a parish Church, mission Chapel, parish or community house, a building for Church students at an educational institution, hospital, orphanage, or any other material equipment required to provide an adequate program along lines of evangelism, religious education and community service.

- 4 *A rectory only in such urgent cases where lack of same is hampering Church program and which cannot possibly be built without outside aid.*
- 5 *Sufficient clergy support over a period of from three to five years in places where, because of increased efficiency in leadership, the charge will come to self-support in that period of time.*
- 6 *Adequate maintenance for missionaries and workers trained for a program of evangelism, religious education and community service, in fields purely missionary in character, such as:*

*Downtown transient polyglot masses.  
Foreign-speaking industrial groups.*

*Isolated rural communities.  
English-speaking working peoples.*

- 7 *Provide for stimulating and utilizing the spiritual resources of the Church.*
- 8 *Provide necessary equipment and workers to care for the religious life and train for specialized service Church students in educational centers.*

